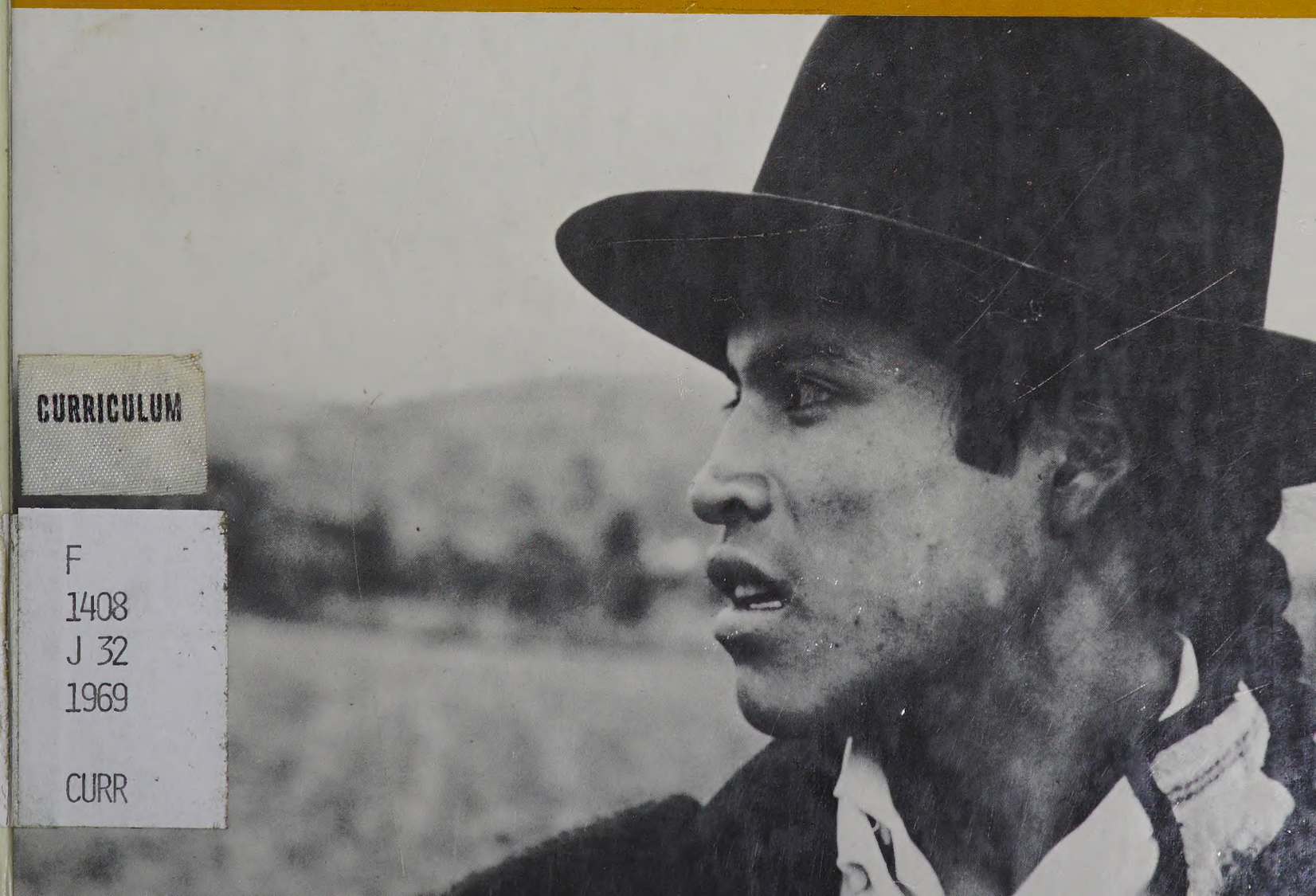
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Latin America

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San Francisco Addison, Illinois Berkeley Heights, New Jersey Atlanta Dallas

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Cover portrait (Otavalan Indian, Ecuador): Leo Hetzel.

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Standard Book Number 514-02201-9

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To the Student

Many schoolbooks leave out unpleasant facts, or gloss over them. This book does neither. You may be surprised or angry at some of the things you see and read here about Latin America. But the author feels that students should face reality, even if it is sometimes ugly. He hopes that his book will make you ask questions, even questions to which there are as yet no answers.

The book is divided into 25 studies. Each study has two parts. One part is an account of a happening, a set of charts, some maps, or a group of pictures. Whatever it is, it zeros in on a real situation. The other part fills in the background of that situation. Questions help you focus on the facts.

Then comes the most important part. You! Now it is your turn to speak your mind about the issues involved. That's what this book is all about. You start your discussion with the group of questions labeled "What do you think?" These should make you think of more questions. The final answers may not be found in this or any other single book. But what you read here, and then talk about, may help you work out your own answers.

Here are a few of the issues: Why are there so many poor and so few rich people in Latin America? What can the poor do about it? Why are there so many revolutions? Is it possible to have a nonviolent revolution? What about race relations? Are black people treated differently in Latin America? What about the problem of too many people and too little food? Is birth control the answer? Why do many Latin Americans hate the United States? Which way is Latin America likely to go in the future?

Searching for answers to real-life questions is not easy. But it is important, and it is often exciting. Let's face reality!

Alfred Jamieson

One: Geographic Considerations



People and Places

People who go on journeys often send picture postcards to their friends back home. Some people take photographs as they travel. When they get home again, they invite their friends to look at the pictures they have taken. Either way, pictures make it possible for the stay-at-homes to share some of their friends' experiences. No amount of words can make us *see* a person or a place as a picture can.

The pictures on these pages set the stage for your stay-at-home tour of Latin America. Other pictures, the stories, the background facts, and your own ideas will provide the action.



1. This picture was taken in the Bolivian Andes in the 1960's.
Of what race would you guess the people to be? Why do you think so?
What kind of animals are they using?
How is the plow different from our plows?
Describe the geography of the scene.
Would it help these people to have a modern tractor for their land?

2. These people are Indians living in a village near the ancient Inca capital of Cuzco. What do you see in the picture that would not have been there four hundred years ago? What are some of the things that may be the same now as then? What may be the purpose of the shallow ditch?



3. In their mountain town high above La Paz, Bolivia, life for these Aymara Indians centers in the market place. What general difference do you notice between the style of clothing worn by the men and by the women? What would you guess may be wrapped in the bundles people have on their backs?



4. What may geography have to do with the pattern of these downtown streets in busy São Paulo, Brazil? What are some of the differences between these streets and the street in picture 2? What do you think may be some of the differences between the people shown here and those in pictures 1 and 3? What do the signs on the buildings tell you about the ownership of businesses in Latin America?





5. São Paulo's social life centers largely around sports clubs, of which there are more than five hundred. The one shown here, in the heart of the city, is one of the most fashionable. Its three thousand members, you may be sure, all belong to the same social class. Which one do you think it is?



6. What does this picture of a Mexican house and courtyard tell you about the people who live there?

Separate Worlds

The pictures at the beginning of this study show the great differences between city and country life in Latin America. The people seem to live in two different worlds. Though they live in the same country, they may speak different languages. In Peru, for example, the mountain people speak a language called Quechua. People in the cities, of course, speak Spanish. In some parts of Mexico and Central America, even people of neighboring villages cannot understand one another.

Most Latin American villages have fewer than four hundred people. In many places there are no roads leading to the village. There is no electric power, and very likely no running water. Often such villages have no school. Very, very few of the people can read or write. Since they have no books, newspapers, or radios, they know little of the outside world.

Almost every house in a village or small town has its own closed courtyard. Sometimes a few animals are kept there, and there may be a flower garden. The court is the center of family life. It is completely private.

Just as the houses are closed in on themselves, so are the towns. There may be a store or two, but few things are brought from outside. Food is raised and clothing made within the town. Very little else is

This picture was taken in La Paz, Bolivia. Note the differences it points up between new ways and old.



needed. Strangers, even from a nearby village, are not welcomed.

The people meet one another at church or in the town square. They live as their families have lived for hundreds of years. What little land they have, they may work in common. There is no up-to-date farm machinery. Even the tools are much like those their great-great-grandfathers used. Work animals are few and far between. The people carry burdens on their backs or their heads. Shoes and beds are almost unheard of.

Mountains, deserts, and jungles separate the little towns from the cities and from one another. The land between them is most often empty. Most of the big cities in South America are near the coast. In many countries, the only large city is the capital. It may be larger than all the other cities put together. The village people have heard of it, perhaps. They may know that the city people run the government. But they are not much interested. The center of the world is their hidden village, where time has long stood still. Their lives are peaceful, proud, and quiet. Most villagers would not have it any other way.

Which?

1. In the picture taken near Cuzco, Peru, the Indians shown
(a) are probably descendants of the Incas. (b) are dressed for a holiday. (c) live in log cabins.

2. The people shown following the plow probably
(a) are rich land owners. (b) bought this land because of its rich soil. (c) are able to raise barely enough food to keep them alive.

3. In the picture of the village market, the women wearing similar hats and shawls probably all
(a) come from the same district. (b) teach at the same school. (c) chose their clothes from the same mail order catalog.

4. Among the advertising signs shown in the picture of São Paulo is one for foreign-made
(a) liquor. (b) bikinis. (c) breakfast food.

5. The figures shown in swimming clothes at this fine club are probably
(a) Aztec Indians on holiday. (b) tourists, foreign businessmen, or rich Latin Americans. (c) trying to get tanned so they will be taken for Indians.

6. The courtyard picture shows that one of the building materials used in Mexico is
(a) adobe, made from baked mud. (b) stainless steel. (c) redwood.

Why?

1. People in one village may know nothing of neighboring villages because
(a) there is a law against the intermingling of groups. (b) transportation is so difficult that they have never intermingled, not even enough to understand each other's language. (c) no one is allowed to go outside the limits of his own village.

2. Time has stood still in many villages because
(a) there are no roads leading to the village. (b) clocks are forbidden by law. (c) the country people have never adopted a calendar.

3. Most villagers have no need of books or newspapers because they
(a) have color TV sets. (b) have transistor radios. (c) cannot read.

4. Most villages get very few things from the outside world because
(a) shipping things in would be so difficult and expensive. (b) they prefer the things they make themselves. (c) they are afraid of germs.

5. Settlements in Latin America have remained separate and different from one another because
(a) of the geographic barriers between them. (b) inter-village feuds have been going on for hundreds of years. (c) the races have been kept segregated.

What do you think?

1. What are some of the conditions you have just read about that have kept Latin America from developing as the United States did?

2. What are some ways in which these conditions could be changed?

3. What does geography have to do with the pattern of land settlement in any country?

4. Suppose the United States were in the tropics. Suppose our land and climate from east to west were like that of South America at its widest point. Where do you think our big cities would be? Where would you place Chicago? St. Louis? Where would most of our farms and ranches be? In what ways might your own community be different?

5. Are there any factors besides geography that have anything to do with the way people live or develop their country?

Invitation to Adventure

In Ecuador you can straddle the world! The left part of your body can be in the Northern Hemisphere, the right in the Southern. Ecuador gets its name from the equator—the imaginary line that divides the world in two.

The line that isn't there cuts across jungles and highways. It climbs icy, storm-swept peaks, thousands of feet high. Live volcanoes are its neighbors, as are the mountain streams that become the Amazon. The equator, like its namesake country, knows many heights and many climates. Both invite adventure.

Quito, the capital of Ecuador, is one of the oldest cities in the Western world. It has daily seasons. People who live there say that Quito's spring is in the morning. The afternoon is summer. Chilly autumn comes with early evening, and the winter lasts all night.

Not far from Quito, to the south, is the highest peak in Ecuador. It tops our highest, Mount McKinley, by nearly three hundred feet. All around it, far below, are tropic lands. But winter never strays from the top of the mighty mountain, Chimborazo.

In the early 1800's, men from Europe began to try to climb Chimborazo. Not only the cold but the great height defeated them. It was not until 1880 that Europeans finally reached the top.

Edward Whymper, an Englishman, and two Frenchmen named Carrel started out from Bodegas, Ecuador. It was the rainy season, and the jungles were steaming. Mud, mist, and sweat mixed together on the men's hot faces. Finally, always edging upward, they reached ten thousand feet. The mists were below them now. There was winter in the air. The little party had reached a ridge of the Andes Mountains. Behind them, towards the Pacific, the slopes were wet and green. Those on the eastern side were bare and brown.

Whymper and the Carrels made haste slowly. They had climbed high mountains before. They knew how important it is to get used to breathing at great heights. First they made camp at 14,000 feet. Later they

moved to 16,664 feet. Further than that, their mules refused to go. "That's all right," the men decided. "We can get to the top of Chimborazo without mules. Let's hope the clear weather holds."

But the next day, for all their care, the three men had mountain sickness. They woke up with splitting headaches. They vomited. They had fever, and could breathe only with their mouths open. Keeping their mouths open made their throats dry, but they had trouble swallowing. They could only sip, and gasp, and sip again. "We were like fish out of the water," Whymper said later. "We had to gulp air, just as they do."

In time, of course, the men felt better. They moved to a third camp at 17,285 feet. There the mountain had another surprise for them—a hurricane. Whymper wrote about it in his diary:

January 2, 1880

"I was awakened by the most terrible wind I have ever heard. It did not blow in gusts, like mountain wind. It roared . . . like a gale at sea. . . . We were on the very edge of the ridge in a most exposed position. The thing most to be feared was that the [tent] would not hold. If it had given way, it would have been all up with us. Altogether, it blew almost as hard as wind could for about 2½ hours. Then it fell to a dead calm."

Wind and snow turned them back the next day when they tried to reach the mountain top. On January 4, they started out again, at 5:40 in the morning. This time the weather was with them. By 11 A.M. they had reached the highest plateau. Their goal was in sight.

Eagerly they started toward the nearer of two summits that rose from the plateau. Too eagerly. Here the snow was very soft. Before they knew it, the lead man was buried up to his neck. While the others were helping him out of the white trap, the sky suddenly grew dark. The wind rose, howling and beating at them like a human enemy.

Doggedly, the men went on. For nearly five hours they fought their way upward, inch by inch. At last they reached the summit.

Now they had won! Now they could raise their heads and look around them. Now they could look down from one of the highest known points in all the world.

But could they? They knew that Chimborazo has two summits. Now, to their dismay, they found that they had chosen the lower one. The higher one, the real top of Chimborazo, still loomed above them!



These men, scaling a high peak in the Andes in 1968, faced the same problems Whymper had in 1880.

It was a quarter to four in the afternoon. They had been fighting their way up the mountain for ten hours. But there was no thought of giving up. Without a word, all three men turned around and headed back to the plateau. There they began the weary climb all over again. This time it did not take so long. Wading, slogging, sometimes almost swimming through snow, they reached the topmost point in about an hour. But now again they were doomed to disappointment. Thick clouds shut off the view!

Wet, hungry, frost-bitten and bone-weary, they finally got back to camp. One man's watch was still working. The time was 9 P.M. They had been gone for 16 hours. But they had reached the top of Chimborazo. They had reached a height of over twenty thousand feet, higher than European man had ever been before.

There is an ironic footnote to this story.

"We don't believe you," the Ecuadorians told Edward Whymper afterwards. "No man can conquer Chimborazo."

He had to do it all over again before he could convince them!

Of Men and Mountains

The Spanish word cordillera means *cord* or *string*. The Andes Mountains form a cord-like loop, about 4,000 miles long, in South America. In Ecuador, the loop is narrow—only about 150 miles wide. In Bolivia, its width is more than 400 miles.

For much of its length, this Andean Cordillera forms a great wall. Some three to four miles high, the wall divides the western coast from the rest of South America. Towns and cities in this mountain world are pocketed in valleys or perched on bleak plateaus. Even today, it is not easy to get to them.

Mountains have much to do with weather. Generally speaking, the higher you go, the colder it gets. In Latin America, it is possible to go from steaming rain forests to icy glaciers in a matter of hours. On the way, you would pass through many different kinds of land and climate. Those differences, in turn, cause differences in ways of living. A worker on the coast may live on a hot banana plantation. A man a hundred miles inland may make his living herding sheep on a 15,000-foot-high mountain. Their clothes and food are naturally quite different. Their outlook on life may be quite different, too.

The Andes had much to do with the history of Latin America. Why has Latin America developed so differently from the United States, for example? One reason is that people cannot move about so freely in Andean country. People born and raised at lower altitudes find it hard to live in the high mountains. Mountain people, on the other hand, suffer in the lowlands.

The Spanish found this out. When they entered the Andes, they got mountain sickness. Nosebleeds, headaches, and vomiting are caused by the thinner air and lower pressure of high places.

The Indians whose families have lived in the Andes for hundreds of years have no such trouble. Their trouble comes when they move out of the mountains. The change in climate weakens them. Many of them die.

The Incas understood these things. They ruled an empire that stretched from Ecuador to Chile. It also stretched upward from sea level to the eastern Andes. Sometimes they moved people from one part of their empire to another. But the Incas always took care not to move them into different climates or altitudes.

When the Spanish arrived, they paid no attention to such things. They found silver at thirteen thousand feet and founded the city of Potosí there. About 20,000 Spaniards settled the new city. But for more than fifty years, no Spanish child born there lived to grow up. Indians brought up from the lowlands to work the mines died, too. So did the work animals.

At the same time, there were many Indians living in other parts of the Andes. The Spanish said the Indians had to pay taxes. But the Indians had no money. There were no paid jobs where they lived. To get money, they had to seek work in the lowlands. Out of every three hundred who left their homes, only about twenty lived to get back to them again.

The people who run Latin America today seem to have learned little from the Incas. Mining goes on at even greater altitudes than ever before. Poorly paid workers move, now up, now down the mountains. Great loss of life results. Nothing is being done to stop it.

Which?

1. Ecuador gets its name from
   (a) a Spanish king. (b) an imaginary line. (c) the Spanish word for water jug.

2. Quito is the name of
   (a) a place where the weather never changes. (b) one of the oldest cities in the Western world. (c) a South American airline.

3. Edward Whymper and the Carrels were the first Europeans to
   (a) get to the top of Chimborazo. (b) go mountain climbing in Ecuador. (c) find out that Chimborazo has two summits.

4. It is clear from the story that Edward Whymper
   (a) knew very little about mountain climbing. (b) should have stayed in England. (c) was not the sort of man who gives up easily.

5. The end of "Invitation to Adventure" shows that
   (a) Latin Americans never trust Europeans. (b) even great deeds are not always appreciated. (c) it is not worthwhile to exert oneself.

6. Chimborazo, the highest mountain in Ecuador, is
   (a) almost as high as our Mount McKinley. (b) exactly the same height as our Mount McKinley. (c) quite a bit higher than our Mount McKinley.

7. The thing that worried Whymper most about the hurricane was that
   (a) the rain would ruin the instruments. (b) the wind would blow the tent off the ridge. (c) it would keep them from reaching the mountain top before dark.

Why?

1. The South American mountains are called the Andean Cordillera because
(a) they were discovered by an explorer of that name. (b) from the distance they look like balls of string. (c) they form a cord-like loop.

2. One reason Latin America developed differently from the U.S. is that
(a) the Andes kept Latin Americans from moving about freely. (b) Latin America is all desert country. (c) the weather is extremely hot everywhere in Latin America.

3. The Incas were careful where they sent people to work because
(a) they could not trust lowlanders in the silver mines. (b) they wanted the people to stay healthy. (c) they wanted to keep the people from organizing an uprising.

4. Many men leave their mountain homes to work in the lowlands because
(a) they like bananas. (b) they are tired of the mountain wind. (c) that is the only place they can find jobs.

What do you think?

1. Did mountains have any effect at all on the history of the United States? Do mountains have any major effect today on life in the U.S.? Why or why not?

2. Do you or do you not agree that the mountains of Ecuador and its various climates "invite adventure"? Offer statements in support of your opinion.

3. If you were going to live in South America, what part of it would you choose? Why?

4. How might the Andes Mountains affect business and industry in the countries through which they pass?

5. What effect might the Andes have on politics and government?

6. Which approach to the altitude problem do you prefer, that of the Incas or that of their Spanish conquerors? What do you think should be the attitude toward it today?

7. What kind of food, clothing, and equipment did Whymper and the Carrels need to take with them?

8. Have mountains higher than Chimborazo been climbed since 1880?

Jungle Laughter

"Of course we can do it. Americans can do anything!"

The engineer, his face deep tan against the white of his sun helmet, leaned back in the wicker chair. He looked like a man who has just had the last word.

An officer of the government of Brazil sat opposite him. That gentleman smiled faintly. "Really?" he said politely. "It is possible that the jungles of Bolivia won't know you are Americans."

"They'll soon find out."

"I hope you're right," replied the other. "It is important both to Brazil and to Bolivia to have the railroad built."

"No problem." The engineer waved away the very idea of trouble. "Only 230 miles of track, you said. That's nothing."

"It is only fair to tell you," said the Brazilian. "Others have tried and failed."

The engineer shrugged. But the other man went on. "The first bunch tried in 1872. They stayed a year. Then they gave up. One of those who lived to talk about it said, 'It's impossible. With all the money and half the people in the world, you still couldn't build that railroad.'"

A snort from the engineer was the only answer.

"Then there was the 1876 crew," said the Brazilian. "They got down just five miles of track. The jungle was so thick the workers couldn't see where they were going."

"All jungles are thick," grunted the engineer. "My outfit has built railroads—long ones—in Central America and Cuba. We can do it."

"I'm glad to hear it. The job is yours, then. As you know, ocean-going ships can travel all the way up the Amazon to Iquitos, Peru. Iquitos is 2,300 miles from the Atlantic, but the Amazon makes it a seaport. We want Bolivia to have a seaport, too."

"Yes, yes," said the engineer. He was getting impatient. "If you could ship goods on the Madeira-Mamoré to the Amazon, Bolivia wouldn't be land-locked any more."

The Brazilian nodded. "But those nineteen rapids! There's a drop of about 475 feet in 230 miles! No big ship can make the trip. Not many little ones, either."

"I understand," said the other man. "All we have to do is lay railroad track beside the river for 230 miles. Then Bolivian rubber can be shipped all over the world. Let's get started!"

Four years and some forty thousand men later, the engineer was singing a different tune. He had gained a new respect for the South American jungles. And they had almost beaten him.

Men from all over Europe and America had been hired to work on the railroad. None of them stayed long. Some took one look and went back on the same boat. Hundreds died. Others ran amuck with knives and axes. Some ran away and were lost in the jungle. Others tried to escape on rafts or floating logs. They drowned, or starved, or were beheaded by natives.

The workers never knew where the next blow was coming from. Sometimes the small ships bringing food and medicine were wrecked before they arrived. Once the river suddenly rose and carried away a stretch of track that had taken days to put down. Sometimes the tracks just sank out of sight in the swamps. Men were killed by electric eels, or blinded by insects that swarmed into their eyes by the hundreds. And always there was sickness. Men lay in the bare little hospital or in the grass-thatched huts, too weak to move.

Then somehow, after nearly four years, the engineer's faith in American know-how began to pay off. Swamps were drained to get rid of the fever-carrying flies and mosquitoes. It was made a hard and fast rule that everyone had to take quinine to prevent malaria. Cabins with screened doors and windows replaced the open huts. All drinking water was boiled to keep typhoid and dysentery from spreading through the work camps. Anyone caught drinking unboiled water was in danger of being shot!

As the men's health improved, the work went better. At last, after five long years, the "no problem" job was done.

Thousands of men had given their lives to get that small railroad built. It has been called "the railroad of the dead." But, in 1912, it all seemed to have been worth while. Bolivia's fine rubber was being carried down the Madeira-Mamoré by ship to the rapids. Freight cars took it



These "passengers" on the almost forgotten Madeira-Mamoré Railroad are hitching a ride just for fun.

the next 230 miles. Then ships picked it up again. It was carried all the way to the Atlantic and then to other parts of the world. Bolivian rubber brought high prices. Fortunes were beginning to be made.

"Americans can do anything!" the engineer had said. But fate had still another trick to play.

Countries in other parts of the world began to buy rubber from Malaya instead of Bolivia. Malayan rubber did not cost as much as Bolivian, and there was more of it. Shipping costs, too, were lower from Malaya. The Bolivian rubber business was ruined. The "railroad of the dead" was no longer important. Today it runs only occasionally.

The rapids of the Madeira still rush along, untamed. Their roar amid the silence sounds like wild laughter. It is the laughter of the jungle, triumphant over man.

Breaking Barriers

In 1839, an American named Charles Goodyear found out how to treat rubber to make it last. He worked out a way to keep it from getting brittle in cold weather, sticky in the heat. Other men figured out ways in which this treated rubber could be put to use. Before long, many different countries were buying and treating rubber.

Brazil was the first to cash in on the boom. But there were fine rubber trees in Bolivia, too. If Bolivians could ship the raw rubber out, they, too, might be able to get rich.

The Amazon River flows from west to east for 3,900 miles in South America. Ships can travel every inch of it, from the Atlantic to the Andes. Hundreds of smaller rivers flow into the Amazon. Goods from many places are carried on these rivers and then down the Amazon.

Bolivia has a river called the Mamoré. When it reaches Brazil, its name changes. There it is called the Madeira. The Madeira flows into the Amazon. Like many other Amazon tributaries, however, it does not offer smooth sailing. The Mamoré, the Madeira, and the Amazon could link Bolivia with the Atlantic only with the help of a railroad.

Bolivia tried twice to get a railroad built. Then, in 1903, Bolivia turned the river area over to Brazil—on one con-

Try to imagine yourself laying railroad track through this sub-tropical part of Brazil.



dition. The condition was that Brazil would build the railroad. Work was begun in 1907. Laying 230 miles of track took five years and cost 30 million dollars. Besides the forest dangers, the jungle growth, and sickness, there was the matter of feeding the men. Most of the soil is poor. Heavy rains wash away the things that make soil rich. Few crops can be raised. During the building of the Madeira-Mamoré Railroad, the men often lived on nothing but bread, molasses, and whiskey.

Some 10,000 men a year were brought in to work. Less than a third of that number were ever on the job at the same time. The rest were dead, had deserted, or were in the hospital. Between 1908 and 1911, the camp hospital had more than 30,000 patients.

The people who built the Panama Canal had had many of the same troubles. Doctors there finally learned that mosquitoes and a certain kind of fly carry malaria and yellow fever. The South American railroad builders made good use of that new knowledge. This and other lessons from the world of medicine helped get the jungle railroad built.

Which?

1. The governments of Brazil and Bolivia wanted to be able to use the Amazon for
   (a) water power. (b) irrigation. (c) shipping.

2. The first try at building a railroad in the Amazon rain forest began
   (a) about ten years ago. (b) nearly a hundred years ago. (c) in 1776.

3. Bolivia wanted an inland seaport like that at
   (a) Bogotá, Ecuador. (b) Iquitos, Peru. (c) Philadelphia.

4. The Madeira-Mamoré Railroad had to be built
   (a) right through the mountains. (b) around some rapids in a river. (c) across the Amazon River.

5. The governments of Brazil and Bolivia wanted to be able to
   (a) ship rubber to all parts of the world. (b) have railroad service to Iquitos, Peru. (c) guide ships safely over the steep falls of the Amazon.

6. Among the things that made working in the jungle dangerous were
   (a) fever-carrying flies and mosquitoes. (b) falling rocks. (c) live wires.

Why?

1. The "rubber boom" began because
   (a) scientists figured out how to make rubber useful. (b) rubber boats were the best kind to use on the Amazon. (c) a new forest of rubber trees was discovered in Bolivia.

2. Brazil became interested in building a railroad for Bolivian rubber because
   (a) it wanted to keep Brazilian rubber at home. (b) Bolivia gave Brazil some land in exchange for building the railroad. (c) it wanted to take business away from Peru.

3. Bolivia could not use the Madeira-Mamoré for shipping goods to the Amazon and on to the Atlantic because
   (a) the government of Brazil would not allow it. (b) big ships could not get past the rapids. (c) the Amazon does not connect with the Madeira-Mamoré.

4. Illness and death among the railroad workers became less frequent because
   (a) they got used to the weather. (b) they protected their faces with masks. (c) swamps were drained and cabins screened.

5. When the railroad was finally finished, it was important for only a short time because
   (a) everyone began to ship by air. (b) most countries began to buy cheaper rubber from Malaya. (c) the Bolivian rubber trees all rotted.

What do you think?

1. Is there any basis for saying "Americans can do anything" in the field of engineering? Do we have any building problems of our own that we haven't solved?

2. What may be some reasons that more cities grew up along the Mississippi than along the Amazon?

3. What is meant by the title "Breaking Barriers"?

4. What are some of the other ways in which geographic barriers are being broken down today? What are some other kinds of barriers that separate people?

5. What has geography had to do with the history of South America? How has a lack of geographic barriers helped the development of the United States?

6. What problems, somewhat like those in South America, has the United States had to face?

Flight from the Backlands

The scorched land stretches in all directions. Dry grasses make a hissing sound in the hot wind. Here and there, clumps of cactus and of thorn bush cast a little shadow. Dwarfed and twisted trees raise leafless branches to the cloudless sky. In some places the brush is almost gray. It looks as if it had been burned by fire, leaving only ash.

Now a man appears, riding a thin and tired horse. Both horse and rider are wearing leather. They need it to protect them against the cactus, with its sharp, six-inch spikes. Together they move slowly along what was once a stream. Now it is only a dry path.

The man's broad-brimmed cowboy hat helps protect him from the blazing sun. From time to time, he leans out of the saddle, looking closely at the ground. Whatever he is searching for, he does not find.

Finally, he pulls the horse to a stop. Raising his lined brown face, he studies the sky. After a few moments, he shakes his head. Turning his horse around, he rides slowly back the way he came.

The cowboy's name is José Pereira. José is like many other people who live in the backlands of Northeast Brazil. He lives with his wife and four children in a hut he built himself. They do not own the land on which they live. They are squatters. The land belongs to a rich man who lives in a city far away. He lets José and other squatters live on his land. In exchange, they help take care of his large herds of cattle.

José had owned a few head of cattle himself. But today the sad and weary man had found the last of his little herd. He had come upon two thin steers, dying beside what had once been a water hole. Elsewhere on the range were the bodies of the others. Some had already mummified in the dry air. They stood or sprawled grotesquely, heads and necks stretched toward water that was no longer there. They would remain that way for months or years, silent symbols of a land gone dry.

José was facing an age-old problem. He had faced it before. In this dry country, the rainy season, from October to April, is very important. In a good year, rain may fall four or five times a month. It beats down,

in short, sudden bursts. But the soil is hard. Most of the water either dries up at once or else runs off in floods. Very little of it soaks into the earth. Still, that little helps. The land turns green. Trees put out leaves. Wildflowers bloom in the thickets. Enough water collects in wells, water holes, and streambeds to last during the dry season.

But every once in a while, there is a bad year. The rainy season comes and goes, but there is almost no rain. Streams disappear. Water holes and wells dry up. Crops wither, and cattle die. The thirsty, hungry people stay as long as they can. Finally, they give up. There is nothing left for them to do but move away from their scorched land.

José had done everything he could. He had deepened his water holes. He had dug for new ones in drying streambeds until he had struck bare rock. Every day he had searched the countryside for fodder for his starving cattle. Bark, leaves, roots, and even cactus were welcome finds. But this was the second summer without rain. The next rainy season was months away. José and his family were fighting a losing battle.

It was almost evening when the weary man came within sight of his hut. The wail of a hungry baby reached his ears. He turned his tired face away from the wreck of his tiny garden. The corn and beans he had planted so carefully had long since died. José could not remember the last time he and his family had eaten a real meal.

What does this picture tell you about the condition of the animals? about the man's state of mind?



"We finished the last of the coffee this morning." His wife's voice was quiet with despair. "We have two handfuls of beans left. There may be three of flour."

"The store . . .?" José's dry lips could hardly form the words.

His wife shook her head. "I tried. They will give us no more credit. Not even for something for the baby. She is very sick. I can do nothing for her."

"If only we can hold out a little longer. . . ." But his wife's tragic eyes, large in her thin face, told him his words were hollow.

That night the baby died. The hut was strangely silent with that small wail stilled. In silence, too, the little family placed the tiny body in the dry, caked ground. Close by were two other little graves. They had been there since the year before.

"There is nothing to wait for now," said the woman quietly. "We must join the others."

José nodded slowly. He looked out at the dusty road a few yards from the hut. Already, in the early morning, a few families were moving slowly along. Almost all of them were on foot, carrying their few belongings. Sick and starving, many of them would die along the road.

For a moment José felt that he was back in his own boyhood. A dozen years ago he had walked just such a road with his parents. The graves they had left behind then were those of his brothers and sisters.

José sighed. He knew what lay ahead for him and his family. They would walk for hundreds of miles on torn and bleeding feet. In each little town they would beg for food and water. Perhaps another child or two would die. Finally they would reach a city. Perhaps it would be on the coast. Or perhaps they would go to some city in the south. It mattered little, really. All the cities would be crowded with thousands of families like his. They would all be strangers, all frightened by the strangeness of the city. José would try to find a job, but it would not be easy. Jobs would be scarce, and he could not read or write. Still, he and his family might manage to stay alive.

Then, one day, the longed-for news would come. "It is raining again in the backlands!"

José and his family, and families scattered all over Brazil, would begin the long walk back. Yes, one day they would go home. The scorched land would be green once more, and life would begin again.

The Scorched Land

Northeast Brazil has been having droughts for centuries. More than three hundred years ago a man who was there wrote about one of them. He said that many people tried to sell themselves as slaves, just for a dish of meal.

The year 1711 was a terrible year. So was 1722. Whole tribes of Indians died. So did the great herds of cattle. Not even the wild animals and birds could find food or water.

Brazilians still talk about the dry year of 1877. Thousands tried to escape. Skeletons lined the roads. Many of those who did manage to reach a city died soon after.

As recently as 1958 a quarter of a million people fled from their scorched land. Millions of dollars worth of food crops and beef cattle were lost.

But still the people go flocking back when the green years come. They are fiercely proud and independent, and they love their cruel land.

Northeast Brazil is almost twice the size of Texas. Nearly one fourth of all the people in Brazil live there. That means nearly eighteen million persons, most of them very poor. The average income is only a hundred dollars a year per person. There is never enough food. Four out of every ten children die before they are even one year old.

Present-day ways of doing things have helped but little. Modern roads and highways have made escape easier. But escape is still almost the only answer.

The government of Brazil has built some dams. It has drilled wells for irrigation. But the wells and the dams are on the best land. The best land belongs to a few rich families. For the millions of poor people, very little has been done. True, money has been set aside for government aid. But somehow or other, not much of it ever reaches the poor.

Other things are happening that make conditions grow worse and worse. There has never been enough food and water to go around. But now, each year, there are a few hundred thousand new mouths to feed. Also, the area affected by dry years is getting larger. Scratching out a living is getting harder and harder, and for more people.

Those families who are desperately poor know that a few families are very, very rich. The poor are becoming more and more unhappy. They are beginning to think that almost anything would be better than what they have.

Thus, the matter of drought in part of Brazil is important to the whole country. It could have an effect on all of Latin America. And what happens in Latin America is important to the United States and to the world.



A water hole is a rare and wonderful treasure in the dust-dry land of Northeastern Brazil.

Which?

1. The story, "Flight from the Backlands," takes place in
   (a) a mountain meadow. (b) the dry backlands of Northeast Brazil. (c) the Amazon rain forest.

2. Mummified bodies are dead bodies that have
   (a) dried out completely. (b) been frozen and then revived. (c) become skeletons.

3. José tried to find water by
   (a) using a divining rod. (b) digging for new water holes. (c) finding hidden mountain streams.

4. José and his wife had lost the following number of children:
   (a) four. (b) three. (c) two.

5. You can tell from the story that José
   (a) hated his home and was glad to leave. (b) loved his home and would have stayed if he could. (c) was happy about the idea of life in the city.

Why?

1. Most of the people who live in Northeast Brazil are very poor because
   (a) the land has too little rain for crops. (b) they are too lazy to work. (c) their taxes are so high.

2. People keep going back to Northeast Brazil because
   (a) it is their home land and they love it. (b) the summers are cool there. (c) it is hard to raise cattle anywhere else.

3. Most people in Northeast Brazil die young because
   (a) they drink too much. (b) they lead such hard lives, without enough food or water. (c) much of their meat is poisoned.

4. Dams and wells have not helped the poor people much because
   (a) the poor people don't know how to use them. (b) most such things were put on land belonging to the rich. (c) the poor people tear them apart to get building materials.

5. The problem of drought is getting worse because
   (a) there are many more people to feed each year. (b) rivers are being filled in to make freeways. (c) big cities are springing up all over the dry area.

What do you think?

1. The United States once had a Dust Bowl from which people fled. What may have been done to make this and other dry areas in the U.S. livable?

2. What may be a reason that very little of the Brazilian government aid money reaches the poor?

3. In what ways might the poverty and drought in Northeast Brazil affect the whole country? all of Latin America? the United States?

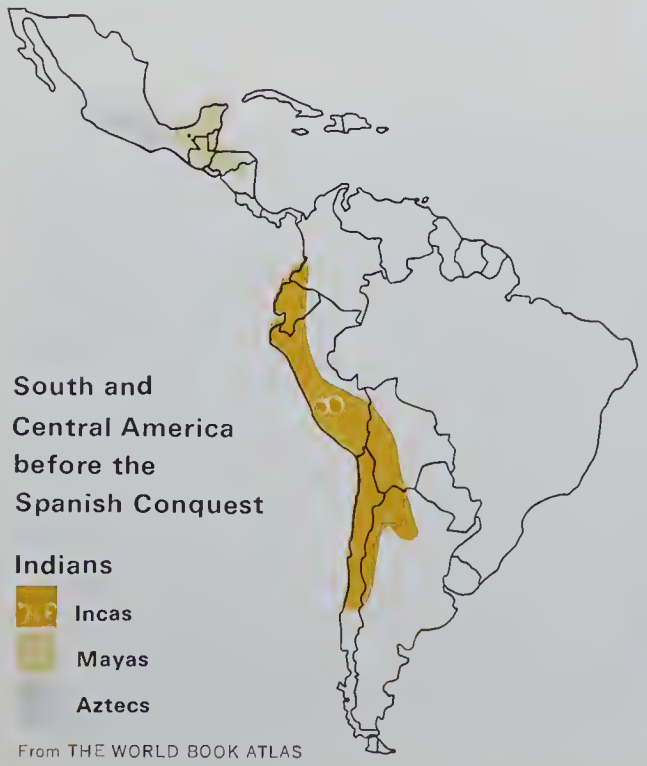
4. How does the life of farm workers in Northeast Brazil compare with that of farm workers in the United States?

5. What could the government of Brazil do to solve the problems of the dry Northeast? Do you think it is the business of the government to try to solve such problems? Why or why not?

Overview in Maps and Pictures

In this study, maps and pictures combine to give you a whole new view of the people and places of Latin America. Some of them give you a broad view. Others let you zero in on details of life as it is lived in Latin American countries. From the maps you can see what the weather is like. You can learn about the people too. One map shows how many people in each country can read and write. Another map shows which European countries sent people to settle the different parts of Latin America. Much of the map information is reflected in the pictures. You will find it interesting to refer to these maps and pictures as you read the rest of the book. The book brings you accounts of real happenings. The maps and pictures show you where the happenings took place.

Major Indian Civilizations

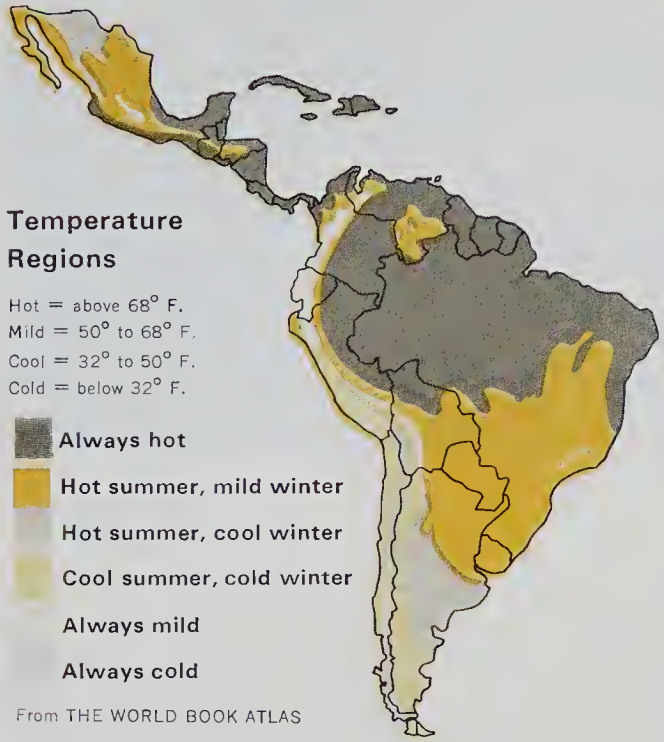


Major European Colonies in 1790




UNITED STATES
Atlantic Ocean
MEXICO
Mexico City
Havana
CUBA
HAITI
Port-au-Prince
DOMINICAN REPUBLIC
San Juan
PUERTO RICO
JAMAICA
Kingston
Santo Domingo
BRITISH HONDURAS
Belize City
GUATEMALA
Guatemala City
HONDURAS
Tegucigalpa
EL SALVADOR
San Salvador
NICARAGUA
Managua
COSTA RICA
San José
CANAL ZONE (U. S.)
Panama
PANAMA
Caribbean Sea
BARBADOS
Bridgetown
Caracas
TRINIDAD AND TOBAGO
Port-of-Spain
Orinoco R.
VENEZUELA
Georgetown
GUYANA
Paramaribo
SURINAM
Netherlands Guiana
Cayenne
FRENCH GUIANA
Magdalena R.
Bogotá
COLOMBIA
EQUATOR
Quito
ECUADOR
Guayaquil
Amazon R.
Madeira-Mamoré R.
PERU
BRAZIL
Recife
ANDES MOUNTAINS
Lima
Mamoré R.
La Paz
BOLIVIA
Sucre
Brasília
Belo Horizonte
São Paulo
Rio de Janeiro
PARAGUAY
Asunción
Pacific Ocean
Paraná R.
URUGUAY
Santiago
Buenos Aires
Montevideo
CHILE
ANDES MOUNTAINS
ARGENTINA
140°
120°
100°
80°
60°
40°
20°
0°
Latin America
Capital city
Other important city
River
Mountains and hills

Weather in Latin America



How the Land Is Used



Latin America has many different kinds of climates. Most of the countries there are warm, or even hot, all year long. That is because they are so close to the equator.

Very little land is used to grow food crops. More of it is used as pasture for cattle and other grazing animals. Farming methods are old-fashioned, crops are small.





Where Do the People of Latin America Live?



Distribution of Population

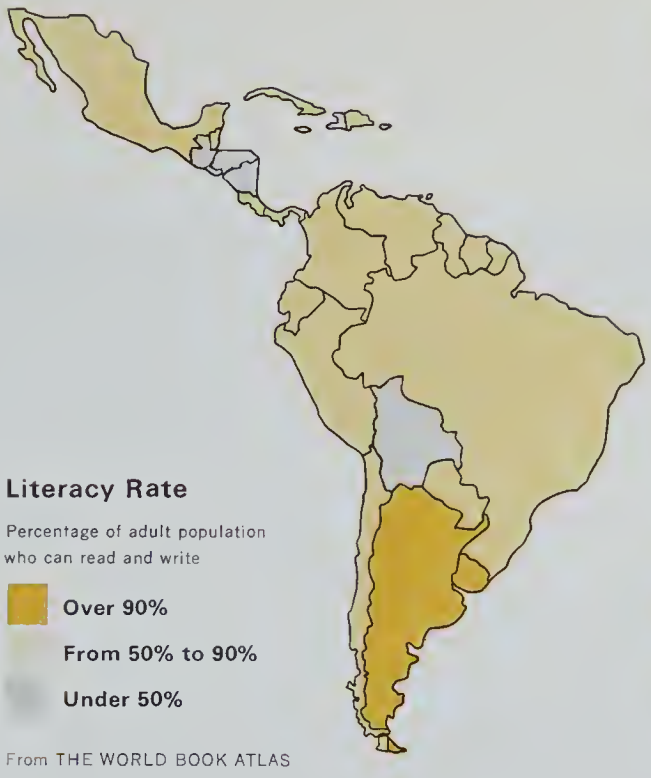
On this map, each dot stands for 100,000 people. Each dot appears as close as possible to the center of the area in which the people it stands for actually live.

From THE WORLD BOOK ATLAS

About a third of all the people in Latin America live in a few large cities. Most of the other people live in areas near the cities. On the other hand, there are large parts of Latin America where there are no people at all.

Almost all of the cities of Latin America are on the coast. This is where the Europeans settled when they first came to this area. In those days, most of their supplies came by ship from Europe. But even today, with modern ways of travel, little effort has been made to settle the interior of Latin America. What may be some reasons for this?

How Many Can Read and Write?



How Much Do the People Have?



In many Latin American countries, only about half the people can read or write. There are not enough schools or teachers. Many children do not go to school because they have to help support their families.



The gross national product of a country is the total value of all the goods and services produced there each year. This includes only things that people make or grow to sell, not what they produce for their own use.

This map shows how much money each person in Latin America could have if he shared equally in the gross national product of his region. But people do not share equally, and money is only one way to measure how well they live. In some countries, people make or grow almost everything they need. These countries may look poor on the map, even though the people have enough to live on.

Two: Traditional Patterns



A Sound of Cannon—and an Echo

The tall man on the golden throne was feeling very proud of himself. He had just won a war against his brother.

The two sons had inherited their father's kingdom. But neither of them was willing to settle for half. Each of them wanted the whole thing. They had been fighting over it for years. Now one brother was in prison. The other ruled the country.

It was a rich and wonderful country, more than 2,500 miles long. Its people took for granted many things that other countries had never heard of. They had figured out how to press the water out of food, such as potato slices. The dried foods lasted a long time. Another trick they knew was how to make a kind of beer out of potatoes, corn, and nuts. Their doctors knew how to kill pain and cure sickness with drugs they got from plants. Some of the doctors even did brain surgery.

These long-ago people built suspension bridges out of ropes and poles. They built great buildings out of huge stones, without cement or mortar. Some of the stones weighed several tons, yet the people moved them long distances. They did it without the help of any machinery.

Small wonder the ruler on the throne was feeling proud. Soon all those clever people would be working for him alone. Some four thousand of them were gathered around him now in the big town square. He and they had come to meet some strangers from another land.

One of the strangers came close to the golden throne. The ruler looked at him with interest. No one like that had ever been seen before in the kingdom of the Incas. The man's skin was pale, and he was wearing a long, flowing robe. In one of his hands was a book.

This odd creature kept waving the book at the ruler, talking loudly all the time. The only words the ruler could catch were "Spain" and "Bible." Of course the ruler did not know what the words meant, but the man kept using them over and over.

At last the man in the robe shoved the open book under the ruler's nose. The ruler drew back, pushing away the man's arm as he did so.

The book fell. It raised a little cloud of dust as it hit the ground.

Suddenly, as though the fallen book had made it happen, there was a crashing, rolling noise like thunder. It was the sound of cannon, never heard in the ruler's country before. Before the rumbling roar had died away, something else happened. A whole crowd of pale-skinned men appeared. Some of them were riding strange animals with flowing tails. Right through the square the soldiers rode, swinging their steel swords. Many of the men on foot had guns. They fired point blank at the unarmed Indians.

In the months that followed, the ruler was kept in prison, robbed, and lied to. He was made to swear he would accept the white men's God. In return for that, he was allowed to escape death by fire. As a special favor, he was choked to death instead!

The busy, well-run kingdom soon died, too. With it died many of the Incas' secrets. The Inca skills of building bridges, bringing water to dry fields, fitting stones together—all these were forgotten for a long, long time.

The Spanish took over the country of the Incas, and more besides. But they could never quite take over the Indian people. Today, in the Indians' America, the echo of that Spanish cannon has not yet died out.

This once-great fortress in Peru was put together by Indians using only the simplest of tools.



The Indians' America

It is believed that Indians began crossing from Asia to North America many thousands of years ago. Little by little, they made their way from Alaska to the southern tip of South America. Both North and South America were theirs long before the coming of the white man.

There were great differences among the many Indian groups. Some lived very simply. They roamed the forests and plains, hunting, fishing, and gathering wild plants. Some formed small villages and raised their own crops. A few groups built great civilizations. The Incas were such a group. So were the Aztecs of central Mexico and the Mayas in Guatemala, Yucatan, and Honduras.

Each of these last-named groups was highly civilized. Generally, all the people owned the land together. They shared the work and the harvest. They did not all share equally, however. The Incas and the Aztecs were divided into classes. At the top of the heap were the rulers. Next came the nobles. Much farther down were the workers. At the very bottom were the slaves. The slaves might be people from any of the other classes. In many cases, the losers in a battle became the slaves of those who won.

Like the Incas, all these groups had skills the white people in Europe had not yet dreamed of. But the Spanish had some things the Indians did not have. The Indians had no horses, and they had neither guns nor cannon. The Spanish had all these. They had steel armor, swords, and shields besides. And they all fought together, side by side. The Indians did not always stick together. To all these things, the Spanish owed their victories.

The Spanish soldiers came to the Americas seeking riches. But they always brought Roman Catholic priests with them. The priests tried to get the Indians to stop believing in their ancient gods. They wanted to bring the Indians into the Roman Catholic Church.

A great many Indians did become Roman Catholics. For that reason, among others, the Church tried to protect the Indians. It got the Spanish government to make laws against treating Indians cruelly or unfairly. The laws were not always obeyed, but they did some good.

Partly because of such efforts by the priests, the Central and South American Indians were not killed off. In fact, there are more Indians in Latin America today than there were in the 1500's. No one knows exactly how many there are. One guess is thirty million. They have never been counted because they live in tiny villages tucked away in mountains and valleys.

There are thousands of these Indian

villages in Latin America. Few white visitors make their way to them. One who did had to walk rough and muddy roads for many miles. He had to crawl through hedges and under fences. He never could have found the way without an Indian guide.

At last the man and his guide reached an Indian hut. The guide pointed out others like it, a little farther on. Beyond the huts were neatly laid-out fields. The guide said the people in the village lived on the potatoes, corn, and other crops they planted.

Because the guide was with him, the stranger was allowed to enter the hut. A fire burned in the center of the earth-packed floor. Indians, dogs, and chickens were gathered around the fire. Ears of corn and bunches of onions hung from the ceiling. In one corner, a woman was weaving a bright wool rug. A man sat near the fire, fashioning a bracelet. Three of the women in the hut were his wives. In the rear of the hut were piles of hides which served as beds.

The white visitor began to talk. He was a North American, but now he spoke in Spanish. One of the words he used was the word "*latinoamericanos.*"

One of the women looked up. "We are not Latin Americans," she said proudly. "We are Indians."

Another of the women held a baby on her lap. "Can he talk yet?" asked the visitor.

The mother answered shyly. "He doesn't speak Spanish," she said. "He is a real Chilean."

The visitor's face showed his surprise. Spanish is the language of Chile.

The guide and the bracelet-maker smiled broadly. Then the host explained.

"We are the only real Chileans," he said. "Chile belongs to us, the Indians. Indians named it long ago. Chile is an Indian word. It means 'the place where the land ends.' "

Remembering how the long, narrow country perches above the Pacific, the stranger nodded. "The name fits well," he said.

"We no longer own the best land," the Indian went on. "The whites who speak Spanish—they have taken it from us. From the beginning they have tricked and harmed the Indians. Now they live in the cities and run the government. But they have never captured the country. The real Chile lives in our hearts. We are the real Chileans, and ours is the real Chilean language."

These Chilean Indians spoke Spanish as well as their own language. Many Latin American Indians do not. Many live quite apart from the European-type life around them. They remember that they and their forefathers were cheated by white men. And they have a deep distrust of all outsiders.

The cannon set off by the Spanish in 1533 is echoing still. How present-day leaders deal with that echo may well decide the future of Latin America.



Long-ago Latin American Indians built suspension bridges much like this one.

Which?

1. The story takes place in a country whose people were
   (a) wild and savage. (b) backward and lazy. (c) far ahead of people in most other places.

2. You can tell that the story took place long ago because
   (a) the soldiers used horses, swords, and cannon. (b) the people had never heard thunder before. (c) the ruler and the nobles ate from plates of gold.

3. The man in the flowing robe had a book called
   (a) *The Golden Throne*. (b) the Bible. (c) an account book.

4. The cannon fired in the square meant
   (a) the beginning of the end of Inca civilization. (b) that it was time for the Spanish strangers to go home. (c) a thunder storm was on the way.

Why?

1. Some long-ago Indians were made slaves because
(a) their skin was black instead of copper-colored. (b) they were losers in a battle against other Indians. (c) they were strong enough to move giant stones without machinery.

2. The great Inca kingdom was destroyed because the Incas did not have
(a) as much courage as the Spanish. (b) swords, cannon, guns, and armor. (c) faith in their ruler.

3. No one knows exactly how many Indians live in Latin America because
(a) thousands of them live in hidden villages that are not marked on any map. (b) the Indians refuse to have their pictures taken. (c) the Sun God will kill anyone who tries to count them.

4. Many Latin American Indians do not trust white people because
(a) white people have a strange smell. (b) they feel that white people have been cheating Indians for about four hundred years. (c) most white people speak English.

What do you think?

1. What are some of the things we think of as "modern" that the Incas had hundreds of years ago?

2. How may present-day scientists have found out that the Incas knew how to operate on human heads? built stone walls without cement or mortar? used drugs to kill pain and cure sickness?

3. What is the meaning of the word *civilization*? Are we more or less civilized than the Incas? Give reasons for your opinion.

4. How may the Indians of long ago have managed to move huge stones without using machinery?

5. How was North American treatment of Indians different from South American? Is there a difference between North and South American Indian life today? Does their treatment in former times have anything to do with the way North and South American Indians live now?

6. In what sense can the Spanish cannon have echoed for more than 400 years?

The Land Trap

"I wish I could invite you to stay all night," Eduardo said sadly. "If I had known you were coming, I could have asked permission. Now it is too late."

"Of course, of course," said his sister. "We understand. Roberto and I know the hacienda rules. We live on one ourselves, remember?"

Eduardo nodded. "One is like another." Then he added, almost to himself, "I am trying to save money. Some day, maybe, I will get away. Maybe I will no longer have to live on a hacienda."

Eduardo watched his sister and her husband until they were out of sight. Then he sank down heavily on the ground in front of his mud hut. "Some day," he sighed. "Some day I will get away. Then I too will marry."

But in his heart Eduardo knows he will not get away. The lovely land around him is a trap . . . a cage. And Eduardo is locked into it.

He has lots of company. There are hundreds of other field hands on the place. There are dozens of people who care for the farm animals. There are blacksmiths, carpenters, toolmakers and makers of saddles. Even cloth and furniture are made by the farm workers.

The farm, or hacienda as it is called in Chile, covers about fifty square miles. Not very much of the land is used for farming. The owner would not like to have people think he is hungry for money. Still, there is much work to be done, both on the land and at the great stone house on the hill. Happily for the owner (who is called the *hacendado*), help is cheap. He has few expenses, and he pays almost no taxes.

The farm is almost like a village. It has its own priest and its own storekeeper. All the workers buy food and clothing at the farm store. The prices are sky-high, but there is nowhere else to buy things. Every field hand ends each year owing money to the store. No one can move away if he owes money. So, year after year, the workers stay. They are all in the trap with Eduardo.

Eduardo is better off than some other field hands in Chile. He has

a contract. The contract spells out what he is supposed to get for his hard work. That is, of course, if he obeys all the rules.

One rule is that he must work at whatever task is given him. Some days, depending on the season, he must walk the fields behind an ox-drawn plow. At harvest time, he must cut grain by hand. Once in a while he works on a road crew or in the landscaped gardens. Whatever he does, he starts at sunrise. Most of the time, unless there is more to be done, his work day ends at sunset.

Here is a list of the things Eduardo is supposed to get in return:

A mud hut, eight feet long and four feet wide, without a floor, furniture, lights, or running water.
Half an acre of poor soil that he can farm in his spare time, if he has any.
The right to let his animals graze near his hut, if he is ever able to buy any animals.
Two biscuits a day.
Wages of less than 15 cents a day.

There are also rules about how Eduardo must behave. If he does not obey them, he will lose his job. He will also lose his mud hut, his biscuits, and all the rest.

One of the rules is that he must never have any drinking parties in his hut. He must never let anyone stay there overnight without asking his boss. Here are some of the others:

Work hard and well at all times. Never be dishonest, insulting, or immoral.
Be careful to do no harm to tools or animals.
Keep pigs, if any, penned up. Never stay away from work without a good excuse or without sending a substitute worker.

Eduardo does raise corn and a few other vegetables on his little patch of land. Often he can sell or trade them in a nearby village. He hopes to save up enough money to buy a sheep. "Perhaps I can buy a sheep that is going to lamb," he thinks. "Perhaps I can start raising sheep."

His dreams race on. Eduardo has learned arithmetic. He figures it all



Of what material are these huts made? How would you describe them? Would you like to live in one?

out. If he could sell a sheep or two each year, in ten years he could buy a motor scooter. "With a motor scooter," he tells himself, "I could visit other places. Perhaps some time I can even see the ocean!"

But the ocean is more than a hundred miles away. Squinting toward it, against the setting sun, Eduardo sees the outlines of the stables. Clean and freshly painted, they look much better than the mud huts of the field hands.

"It would be nice," sighs Eduardo, turning in for the night. "It would be nice to have a motor scooter. It would be even nicer, perhaps, to be a horse of the *hacendado*."

The Hacienda

Most of the good land in Latin America is owned by a few families. This has been true for hundreds of years. The big hacienda houses were built long ago. They were built for the grandfathers or great-grandfathers of the present owners. The building may well have been done by grandfathers or great-grandfathers of the present peons, or farm workers. The workers' families are still living on the land. The owning family, in most cases, has long since moved to a big city.

Field hands may work on a hacienda all their lives without ever seeing the owner. They may think of him as a kind of king. He is an unseen power that shelters and protects them. Or he may be a cruel ruler who punishes his peons without mercy. An owner can throw a worker off his land, jail him, or even shoot him, almost at will. Not only is the law on his side. He makes his own law.

Take the matter of wages in Chile. Chilean law says that every worker should

For these hard-working peons, the morning meal is one of the few bright spots in the day.



get at least sixty cents a day. Many peons get less than a fourth of that amount.

The wealthy owners of land make up only about two per cent of the people in Latin America. But three fourths of all the good land is in their hands. They are not interested in farming. Making money in such a way, they think, would be beneath them. They raise a little grain and a few cattle, sheep, and horses for market. That is all. The rest of the rich land is not used at all.

The peons and their families raise vegetables on the little patches of poor land they are allowed to use. The Indians try to raise small food crops in the poor soil that is left to them. Their lands and villages are almost all on the steep sides of mountains. Their land, such as it is, is often owned in common by all the Indians in the village.

And so the under side of life goes on, in Chile and other Latin American countries. Having known nothing else, many peons long for nothing else. Only a few ever even dream of leaving the hacienda. Fewer still ever achieve that dream of a life beyond their trap of land.

Which?

1. You can tell from "The Land Trap" that, in Chile, farm workers
   (a) have the best jobs. (b) are little better off than slaves. (c) lead lives like those of farm workers in the U.S.

2. You can tell from the story that the hacienda was
   (a) like a model farm in Iowa. (b) almost like a village. (c) a wonderful place to work.

3. The owner can afford to let land lie idle because
   (a) it costs him almost nothing to run a hacienda. (b) he uses the hacienda as a money-making airport. (c) he is a big TV star.

4. The store at the hacienda
   (a) was a co-op run by and for the peons. (b) kept most peons so deeply in debt they could never leave the hacienda. (c) had the best bargains in all of Chile.

5. The title, "The Land Trap," means that
   (a) the subject is a trap Eduardo buried in the ground. (b) most peons will never be able to get away from the hacienda. (c) Chile has found a way to keep land from being washed into the ocean.

Why?

1. In Latin America, *hacendados* have great power because
(a) they control three fourths of the best land. (b) the "hacienda vote" is even more important than the American "farm vote." (c) they work hard all the time.

2. Owners do not often visit their haciendas because
(a) they get hay fever in the country. (b) they are too busy enjoying life in a city or in other parts of the world. (c) the peons would attack them.

3. The *hacendados* are wealthy because they
(a) have the rich land their ancestors took away from the Indians. (b) rent rooms to tourists. (c) are very clever at making money from inventions.

4. Workers' families may live at the same hacienda for generations because
(a) they like the scenery. (b) they can never save up enough money to get away. (c) the owners let them live in luxury.

What do you think?

1. What are some differences between the lives of field hands in Chile and field hands in the United States? Are they alike in any way?

2. Is the ocean to the east or the west of where Eduardo lives? On what clue in "The Land Trap" do you base your opinion?

3. How might Eduardo's contract read? Do you think most peons can read or understand the contracts they must sign?

4. If you were Eduardo, what would you do about your life? Does his present way of living have anything in its favor?

5. How does it happen that the hacienda owners can ignore such things as the Chilean minimum-wage laws?

6. Does the pattern of land ownership have any effect on progress in Latin America generally? Why or why not?

Sunday in Guatemala

Since dawn the family has been walking the rough mountain roads. Their little hut is many miles from Chichicastenango, the holy town of Santo Tomás. Miguel wonders sometimes why they have to come so far to pray. There are holy places in the hills, too. Some are marked by a cross, some by the stone figure of an ancient idol.

"Ah, well," the boy sighs, steadying the bundle he carries on his head. "We are almost there."

Miguel's face brightens as they reach the market place of Santo Tomás. Booths line the square in front of the white church. Flowers, food, furniture, and dishes are among the things for sale. Miguel ducks his head and smiles at some of the booth-keepers and their families.

But Mass will be starting soon. There is no time to waste. Miguel and his mother put down their bundles. His father bargains with the booth-keepers over the contents and over his sack of corn. It is a good day. The things they have carried bring a little more money than usual.

Miguel's eyes dart toward a booth, its soft drinks temptingly displayed.

"No, my son," his mother whispers. "There is no extra money today. Today your father must pray to all the gods to make the goat get well. The money must go for candles, and to pay the prayer-maker."

At the foot of the church steps, his father buys candles. The whole family drop to their knees. All of them, including his mother with the baby on her back, slowly climb the rough stone steps. Their knees are soon bruised and aching, but no one seems to mind. Miguel hardly notices the pain, he is so busy praying. He prays to Hurakán, the Storm God. He prays to him because Hurakán is the god he fears the most.

At the top of the steps, the family is joined by the *chimán*, the prayer-maker. He accepts an offering and lights some incense. Miguel's father lights two of the candles. He stands them on the stone in their own tallow. The family kneels around the candles and the incense. Each

prays to the ancient gods of the Indian people. When the candles are melted, the family goes into the church.

The white-washed walls, the high ceiling, the dim shadows, make the church look even bigger than it is. The altar, at the end of a long aisle spread with pine needles, seems very far away. Candles are everywhere.

An old man is sprinkling flower petals on top of the pine needles. Miguel watches him idly. He can tell by the colors what the old man is praying for. White is for health and yellow for crops. Miguel wishes he had brought along some pink petals himself. Pink is the color for riches.

There are ears of corn placed here and there along the aisle. Close to the altar, there are half a dozen chickens, their legs tied together. All these are offerings to the Christian god, whose house the church is. Statues of the saints, clothed in lace and velvet, gaze down from the walls.

Miguel bows his head and prays to the Christian god. He prays for his father's crops, and that the goat will get well. The smell of incense, mingled with the fragrance of the flower petals, drugs his senses. He hardly feels the pain of his bruised knees. He forgets where he is, and that he has walked so far. He does not even notice when the priest comes to the altar. The priest has little to do with Miguel's religion. Miguel is alone with a kindly, fearful Presence. Perhaps the Presence is the Christian god.

Suddenly the murmuring quiet of the church is shattered by a series of explosions. Dozens of rockets are being shot off in the square outside the church. No one is surprised or frightened. Rockets are always being set off by holy men among the Indians. It is one of their ways of praying to the gods.

Now the Mass is over. The people stand and nod to one another. Some whisper in Spanish, some in Indian. Many of them kiss the feet of statues or pour a little brandy over them. Little extra prayers are said—for the dead, for peace among the living, for strong, healthy children.

Rising with the rest, Miguel looks around to find his father. At last the boy sees him, standing before the great statue of Santo Tomás. In one hand he holds a candle, which he seems to be shaking at the saint. His lips are moving.



This Catholic priest is blessing candles, grain, and rose petals, Indian offerings to their Mayan gods.

Puzzled, Miguel moves to his father's side. Now he can hear what he is saying. The words are sad and fierce at the same time.

"This is the last time," Miguel hears him say. "I have been patient, because you are my name saint. Last week and the week before, I brought you gifts and candles. But the goat is still sick."

He lights his candle from one burning in a nearby stand. He places it in a holder before the statue. Then he straightens up, his dark eyes grave.

"This is the last time," he says again. Doubling his fist, he knocks sharply on the base of the statue. "Are you listening? You will get nothing more from me until the animal is well."

Religion in Latin America

The men who conquered Latin America in the 1500's were Roman Catholics. Side by side with the soldiers came the priests. The soldiers claimed the land for Spain and Portugal. The priests claimed souls for the Church. The Indians (and, later, the blacks brought from Africa) were baptized. Soldiers and landholders were often cruel to the Indians and Negroes. A few brave priests, however, tried hard to protect these people whom they had converted.

Today almost everyone who lives in Latin America is Roman Catholic. Almost one third of all the Roman Catholics in the world live there.

The Church plays a large part in both public and private life. The wealthy have their own chapels on their estates. The most important day in a person's year is not his birthday. It is the day honoring the saint whose name he bears. On holy days, parades and public services are held. Church officials are present on every pub-

Can you identify any of the objects being carried in this holy-day parade? Of what race are the people?



lic occasion. Public figures march in religious processions.

In spite of all this, many Latin Americans are Roman Catholic in name only. The Indians are religious people, but they believe as much in their ancient gods as in the Church. Many Latin American Negroes, too, are Catholics who have never given up their ancient gods. Even many upper-class white and mestizo Catholics practice their faith in ways of their own. Only a few of them go to Mass every Sunday.

In some countries of Latin America, the government has tried to strip the Church of much of its importance. In Mexico, for example, priests and nuns are not supposed to wear religious dress in public. However, in Mexico as in most Latin American countries, the Church still has a lot of power.

To themselves, Latin Americans seem like devout Roman Catholics. To Catholics and other Christians in other parts of the world, religion in Latin America seems to be a brand of its own.

Which?

1. Miguel and his family live
   (a) in the mountains of Guatemala. (b) near the market place in Santo Tomás. (c) in a booth by the steps of the church.

2. Miguel prays
   (a) only in the hills. (b) only to the God of Storms. (c) to both Christian and Indian gods.

3. The *chimán* is
   (a) a dish in which incense is burned. (b) a medicine man. (c) a prayer-maker.

4. Words, rockets, candles, and petals are all
   (a) part of the prayers of Latin American Indians. (b) sold on the church steps at Santo Tomás. (c) forbidden by law in Guatemala.

5. Most Latin American Indians
   (a) are not interested in religion. (b) have deeply personal religious feelings. (c) refuse to have anything to do with the Catholic Church.

6. When a Guatemalan sprinkles yellow flower petals in church, he is praying for
   (a) good health. (b) good crops. (c) money.

Why?

1. Most Latin Americans are Roman Catholic because
(a) the people who took over Latin America in the 1500's were Catholic and wanted everyone else to be. (b) the Catholic Church was started by an Indian. (c) Catholics are not supposed to go to church.

2. It is clear that the Spanish conquerors did not fully succeed in bringing the conquered peoples into the Church because
(a) there are no church buildings in Latin America. (b) most Latin Americans are Hindus. (c) the Indians and Negroes still pray to their ancient gods.

3. Catholics in other parts of the world find Latin American Catholics surprising because
(a) so few of them speak Latin. (b) many of the Latin Americans do not obey Church rules. (c) they name their children after saints.

What do you think?

1. The story, "Sunday in Guatemala," seems very simple, yet it is full of information. What are some of the things you learned from it about the geography of Guatemala? the way Guatemalan Indians feel about religion? the influence of religion on their lives? means of transportation in Guatemala? the economic process of producing goods and getting them to market? family relationships? the Indian standard of living? language? personal values? What are some advantages or disadvantages of having facts presented in this way?

2. What does religion mean to you? How do your feelings about religion differ from those of the family described in "Sunday in Guatemala"? In what ways are they the same?

3. Would you say that religion is more or less a part of everyday life in Latin America than in the United States? On what evidence do you base your opinion?

4. Is the Catholic religion practiced differently in Latin America than in the United States? List some statements from "Sunday in Guatemala" and "Religion in Latin America" that support your opinion.

5. What may be some of the reasons that Latin American Indians and Negroes still keep traces of their old religions?

6. Do you think it is possible for one group of people to impose its beliefs on another group? Try to think of examples to back up your opinion.

Strong Man

Revolution had become a way of life in Bolivia. First one Strong Man, called a *caudillo*, would rule for a while. Then another would fight his way to the top. In a matter of months or years, he, too, would be pulled from power.

As far as the common people could tell, there was little difference between rulers. All of them seemed to be cruel and selfish. Each of them ran a one-man government.

But in the middle 1860's, one of the most ruthless of all was in power. His name was Mariano Melgarejo. Melgarejo had begun as a common soldier. By being clever, bold, and brutal, he had risen to become general of the army. In 1864, he became President and Protector of Bolivia.

Almost everyone in Bolivia knew what Melgarejo looked like. He was a big man with a small head. His deep voice came booming out from behind a thick black beard. More often than not, he was quite drunk. There was a wild, drunken party at the palace almost every night. Melgarejo had even taught his horse to drink beer!

Even his enemies knew that this big noisy man was brave. "He is brave because he knows so little!" they said. "He knows nothing of how to run a country properly. He knows nothing at all of the world outside Bolivia. All he knows is drinking and fighting. And the drunker he gets, the braver he is."

All those things were true.

At last people in some parts of the country decided that Melgarejo must be destroyed. To destroy him seemed to be the only way to save Bolivia from ruin.

A man named Belzu had been a Bolivian Strong Man before Melgarejo came into power. Now Belzu came back into the country. Working quietly, he gathered his followers around him. Together they led a revolt against the drunken ruler. Many of Melgarejo's followers joined Belzu. They took over La Paz, the capital city. There was a fierce battle, which Melgarejo lost. Even during the battle, his

soldiers deserted by the hundreds. They went over to the side of Belzu.

Cheering crowds flocked to the presidential palace, where Belzu was holding a victory party. With some officers and friends by his side, Belzu stepped out on the balcony.

"Viva, Belzu! Long live Belzu!" screamed the crowd.

Belzu smiled and waved and nodded to the people. His victory had been a fairly easy one. He was well pleased.

But suddenly the cheering stopped. A small group of mounted men were galloping their horses right through the crowd. Melgarejo was making one last try!

Straight up to the palace door the horses thundered. The leader of the group leaped from his horse and rushed up the broad marble stairs. Belzu, looking in another direction, had not even seen him. But some of the people in the crowd had.

"Melgarejo!" Swiftly the whispered word spread through the square.

At the top of the stairs, an armed sentry was taking aim. Pushing the man's gun aside, Melgarejo dashed past him. Before the soldier could right his weapon, he was shot by one of Melgarejo's men.

At the sound of the shot, Belzu turned. There was Melgarejo coming right at him! There were shouts and curses, and then a second shot. Belzu fell, dying, into the arms of one of his friends.

Without so much as a glance at the fallen man, Melgarejo took Belzu's place on the balcony.

"Belzu is dead!" the great voice boomed at the silent crowd. "Now who lives?"

First a few, then many voices took up the cry. "Melgarejo!" shouted the people obediently. "Long live Melgarejo!"

Once more the cruelest *caudillo* of them all was the supreme and ruthless ruler of Bolivia.

Sometimes Melgarejo liked to let the people think that they had some power. In 1868, he let them write a new and better Constitution. When it was finished, there was a public celebration. Toast after toast was drunk. The last one was to be a toast to the Constitution itself.

"To the Constitution of 1868," said the toastmaster, raising his glass. "And to the great Melgarejo, whose acts will be governed by it."

The drunken *caudillo* lurched to his feet. Instead of drinking the toast, he hurled his glass the length of the table.

"Listen to me!" he bellowed. "I have here in my left-hand pocket the Constitution of 1861. There was nothing wrong with it. You gentlemen think the Constitution of 1868 a better one. It does not matter. That is here, in my right-hand pocket."

He leaned forward, both hands on the table. Looking from one startled face to another, he smiled coldly. "There they will both stay," the booming voice went on. "In my pockets! Do you understand? No one, nothing, governs the acts of Melgarejo! And no one rules Bolivia but me."

With a mocking bow, he added, "Good-night, gentlemen! The celebration is over."

The political sign reads in full, "Pan Con Libertad." Both are scarce in Strong-Man governments.



Rule by Caudillo

Bolivia is not the only country with a history of rule by Strong Men.

From the 1500's to the present day, personal one-man rule has been a Latin American pattern of government.

The Spanish and Portuguese settled Latin America. They had always been ruled by kings. One-man government did not seem strange to them. The wealthy classes did not suffer from one-man rule. Indeed, they often found it useful. A strong middle class, like that in the United States, might have tried to get rid of the *caudillo* system. But even now there is no large middle class in Latin America. A few people are very rich. Most are very, very poor.

There is another reason that one-man rule has lasted so long in Latin America. There, almost everything is based on personal relationships. People trust only their own families, their fellow-villagers, their friends, and friends of friends. A *caudillo* is often accepted as a friend. His picture is always on view. He seems to be everywhere at once, making speeches, giving orders, talking with those who support him. To many Latin Americans, he seems almost like a member of the family.

These days, a Latin American ruler is likely to at least pay lip service to the law and the constitution. In most cases, however, lip service is all it is. Suppose the law says elections must be free. "Free" elections may be held, but it is the dictator who controls the vote-counting. Is there supposed to be free speech? What is free speech? The police and the courts can decide that some speech is "dangerous," and therefore against the law. The Strong Man is careful to keep the courts and the police under his thumb. They decide just what he wants them to decide, and when. Anyone making campaign speeches against the dictator, for example, would almost certainly be classed as "dangerous." So would a newspaper that criticized any acts of the one-man government. Free speech and a free press, in any real sense, are not allowed by Strong Men.

A Strong Man has another weapon. He can declare a "state of siege" if he wants to. When that happens, all rights can be taken from the people. No elections need be held. The constitution itself is set aside. The Strong Man, of course, says he has acted only in the best interest of the country.

Because a dictator has such great power, it is impossible to get rid of him by peaceful means. That is why revolutions have so often taken place in Latin America. But they have not often brought real changes. The Strong Man may have the backing of the wealthy classes. The army may be behind him. In this day and age,

he may even have large amounts of foreign aid.

Some of the Latin Americans who suffer under one-man rule are looking for new ways to overcome it. It is their search that has lately given rise to guerilla warfare. This, too, may become a pattern of life in Latin America.

Which?

1. One thing that could not be said of Melgarejo was that he
(a) had bad manners. (b) insisted on a democratic government. (c) gave wild parties.

2. Just before the revolt against Melgarejo, Belzu had been
(a) out of the country. (b) a Strong Man in a neighboring country. (c) one of Melgarejo's followers.

3. When Melgarejo told the people that Belzu was dead, they
(a) went home silently and sadly. (b) tried to kill Melgarejo. (c) cheered for Melgarejo.

4. When the new Constitution was written, Melgarejo
(a) promised to follow it. (b) said he would ignore it. (c) tore it up.

5. In the history of Bolivia,
(a) government by *caudillo* was rare. (b) no one man ever had much power. (c) there have been many revolutions.

Why?

1. One-man government became the rule in Latin America partly because
(a) the Spanish and Portuguese had never lived under a democratic government. (b) most Latin Americans are not interested in working for the government. (c) the job went from father to son.

2. Government by Strong Man is still common in Latin America because
(a) the wealthy classes find it useful. (b) it has given the common people such high standards of living. (c) backward countries need dictators.

3. In a Strong-Man country, free elections are not really free because
(a) the dictator collects a poll tax from every voter. (b) the dictator controls the vote-counting. (c) only people who own land can vote.

4. Declaring a "stage of siege" helps a dictator stay in power because
(a) everyone gathers around him to defend the country. (b) it keeps the army too busy to revolt. (c) it gives him an excuse to take away all civil rights and forbid elections.

5. One reason that revolutions have been common in Latin America is that
(a) the hot weather puts people into a fighting mood. (b) there are no gun control laws. (c) it is impossible to get rid of a dictator by peaceful means.

What do you think?

1. How do you account for the crowd's sudden switch to Melgarejo?

2. What were some of the things about Melgarejo that might make him admired? Are leaders such as Melgarejo ever admired in our country?

3. What may happen to a Strong Man who is overthrown by another Strong Man? What may have happened to Belzu when he was first overthrown? What clue does the story give you?

4. What reason might a dictator have for letting the people think they share in running the government?

5. When one Strong Man overthrows another, is there likely to be a change in the form of government? Why or why not?

6. If a country has a president, courts, and a constitution that calls for free speech, free elections, and other civil rights, can you be sure it is a democratic form of government? Why or why not? What evidence would you look for to support your answer?

7. Why would it be difficult or impossible to get rid of a Strong Man by peaceful means?

8. Why do the wealthy classes find government by *caudillo* useful to them?

9. What might be some advantages of living under a one-man government? some disadvantages? Which would be greater, the advantages or the disadvantages? Would the class you belonged to make a difference in how you felt about one-man rule? Why?

Meeting on a Mountain

The bandit chief leaned forward, resting his weight on the muzzle of his gun. Long black hair, reaching to his shoulders, streamed behind him. He smiled a crooked smile, his white teeth gleaming against the darkness of his skin.

"President Páez," he said mockingly. "What devil brings you here?"

General Páez, the president of Venezuela, had just arrived at the bandit camp—alone. Three mounted guards were waiting for him in the valley far below. The general had given them just one order.

"I should be back by sundown," he had said. "If I am not, announce my death."

Now, in full military uniform, the general stood erect, facing José Dionisio Cisneros and two hundred of his men.

Cisneros had fought in Venezuela's Wars of Independence. But he had fought on the side of Spain. Páez had fought for his country's independence, and his side had won. The Spanish armies had been driven out of Venezuela years ago. Only this mestizo, Cisneros, was still fighting.

When the wars ended, Cisneros had gathered hundreds of fierce fighters around him. Some were ex-soldiers. Others were black slaves who had escaped from their white masters. Many were Indians. Cisneros drilled and trained and armed them. Then, for years, his bandit army terrorized the countryside.

Their camps and bases were well hidden in mountains and valleys. They charged forth to burn and loot and murder. Again and again the Venezuelan army tried to corner the bandit leader. Cisneros shot his way out of every trap. His bandit army went right on destroying lives and property.

At last the people of Venezuela could stand no more. They demanded that their president do what the army had not done.

"Stop Cisneros! Stop him now!" was their cry. And so, in secret and through trusted go-betweens, this mountain meeting had been planned.

All these things were in the general's mind as he faced the bandit leader. He saw the hard eyes of the bandit fixed upon him. He knew his life was in Cisneros' hands. Still, he spoke firmly.

"You know well why I am here. The time has come for peace between us. You can fight me no longer, and you know it."

The bandit leader's dark eyes danced. His smile broadened.

"Look," he said, jerking his thumb toward the fierce-looking band behind him. "My men take steady aim. Would you care to test their training by putting them through their drill?"

Arms drills in Venezuela almost always ended the same way. The troops loaded their muskets with powder and ball. Then they fired into the air. But suppose they did not fire into the air? Cisneros was inviting the president to order his own death.

"They can kill me anyway, if they want to," Páez said to himself. "If I show fear, they will surely do it."

Aloud he said, "Thank you, Cisneros. I shall be glad to."

With a mocking bow, Cisneros stepped aside. General Páez barked out orders. Boots clicked together. Hands slapped on wood and steel. The men went through the drill in perfect form.

Then came the moment to end the drill. General Páez gave the order to load the guns with powder and shot. No one moved.

"They are not going through with it after all," was his first thought. Then he had a second one. "The guns are already loaded."

The general shot a glance at Cisneros. The bandit leader grinned. He had read the general's thought, and he nodded slightly. "You're right," he seemed to say. And he waited for the final order. Páez looked back at the men. "Aim!" he ordered.

Two hundred muzzles pointed at the general. His palms were wet with sweat, but he kept his hands from shaking.

"So be it," he said to himself. He forced his lips to frame the order.

His own voice sounded strange in his ears, but it was firm and strong. "Fire!" the word rang out.

At that exact moment, Cisneros raised his right hand. The deadly roar of two hundred musket shots filled the mountain air. But the men had fired well above the general's head!

Cisneros stepped forward, his crooked grin wider than ever.

"You have won, General," he said. "I knew you were clever when

you stole my son and made yourself his godfather. Now I know you are brave as well. I am proud that you have become a member of my family."

The two men circled each other's shoulders in the hearty Latin hug called the *abrazo*. The general was smiling, too, by now, though his legs were a bit shaky.

"I was sure you wouldn't let your men kill your son's godfather," he said. "But for a minute or two you had me wondering."

Cisneros laughed aloud. "As one old cowboy to another, General, I'll tell you the truth. A year ago I would have killed you myself, without a second thought. You changed all that by becoming my son's godfather. I couldn't have a member of my own family killed! From this day forward, you can count on me always."

General Páez took off his silver-mounted sword and belt and gave them to Cisneros. "Come on, *compadre*," he said. "Let's go."

Pounding each other on the back, the two men walked toward their horses. As he swung into the saddle, Cisneros had the last word. "You see how it is, godfather of my son. We cannot fight each other any more. But fighting has been my work. You'll have to find me another job now. How about making me a general in the Venezuelan army?"

Side by side the two ex-enemies rode down the dusty mountain road. Behind them, silent but smiling, came the two hundred men who had just ceased to be fierce bandits.

In Latin America, godparents are usually chosen carefully. They become members of the family.



The Family

Throughout Latin America, the word *family* has a somewhat different meaning from the one it has in the United States. In this country, the term means, first of all, father, mother, and children. Grandparents, aunts, uncles, and first cousins are also sometimes thought of as part of the family circle. There may or may not be close ties among all these people. Months or years may go by without relatives ever seeing or hearing from one another. In some families, the relatives may meet once a year, as at Christmas or Thanksgiving.

But in Latin America, there are very close ties among all those groups and more besides. When a couple marry, all the in-laws on both sides become part of one big family group. A close friend may be thought of as a member of the family. If he is also the godparent of a family member, that insures his place in the family. Sometimes, as in "Meeting on a Mountain," a person might become a godparent first. That would make him, almost automatically, a friend and family member. In most cases, though, a close friend is chosen as godparent when a child is baptized.

There may even be family ties of a sort between employee and employer, or between partners in a business. A peon may feel ties to a landowner whose family he and his family have long served. Whole villages may be linked together by such ties.

In many Latin American countries, the wealthy families are likely to be related. They may act together to control a great deal of money. Sometimes one family may control a whole country. Nicaragua is a case in point. The Somoza family has been in power there for more than 35 years. For all that time, rule has been handed on from one family member to another.

There are strict rules as to how members of a family group must treat one another. This is true whether the family ties are based on blood, marriage, business, or friendship. Every member of the family is expected to help, trust, protect, and be friendly to every other member. Outside of the broad family group, there may be little trust or friendliness. Family members would not like to trust even a bank that was not owned or run by someone in the family. They would not think of putting money into a business run by people who were not friends, or members of the family.

So strong is this "family" feeling that it seems more important to Latin Americans than almost anything else. Many people give up their own happiness for the interests of the family. Obeying the "family" rules is more important than succeeding in business or politics. It is often more important than obeying the laws of the nation!

Which?

1. The mountain meeting took place
(a) while Venezuela was fighting for independence from Spain. (b) several years after Venezuela had won independence from Spain. (c) after sundown.

2. Páez was fairly sure that Cisneros would not let the bandits shoot him because
(a) Páez and Cisneros had both been cowboys. (b) Páez was godfather to the son of Cisneros. (c) Cisneros had promised not to.

3. An *abrazo* is
(a) an outdoor barbecue. (b) a favorite Venezuelan food. (c) a hearty hug.

Why?

1. Family ties affect life in Latin America more than in the United States because
(a) in Latin America they go beyond the immediate family. (b) most families in the United States have only one child. (c) most children in the United States have no aunts or uncles.

2. In Latin America, a godfather is usually chosen carefully because
(a) being a godfather makes him an important member of the family group. (b) he is the one who will educate the godchild. (c) he must be someone who is likely to live to a ripe old age.

What do you think?

1. How is a Latin American family much like an average family in the United States? How is it different?

2. Even if you had not been told, how could you have figured out that Cisneros was probably a mestizo?

3. What may have led General Páez to go to see Cisneros all by himself?

4. What may be some advantages to a nation of having large groups of people bound together by close family ties? What may be some of the disadvantages?

5. Under which system of family relationships would you as an individual prefer to live?

Three: Changing Patterns



Tourist Season, 3000 B.C.

Who really discovered America? As far as we know, the Indians arrived first, in both North and South America. No one has any clear idea how long ago that was. But for years it was thought that Columbus was the first non-Indian to reach these shores.

Lately, many people have come to think that this was not the case. Leif Ericson seems to have beaten Columbus by a few hundred years. Also, it appears from some ancient writings that there were even earlier visitors. Some Asians seem to have visited our west coast about 2,500 years ago.

Now a new find has been made by archaeologists. (They learn about long-ago peoples by digging up long-buried dishes, tools, bones, buildings, and so on.) Near Valdivia, a fishing village on the coast of Ecuador, they found a lot of empty seashells. It looked as though the fish had been eaten and the shells thrown away. Digging through the shells, the scientists found other things as well. There were bits of bone, fishhooks, tools, and carved figures. Most interesting of all were some pieces of broken bowls or jars. Careful tests showed that these things had been in South America for about five thousand years.

Today the coast around Valdivia is full of salt flats. It was not always so. Between 3000 and 1500 B.C., there were mangrove swamps at the water's edge. From these swamps the people of Valdivia got most of their food. They gathered shellfish, crab, and lobster there. But the fact that they had fishhooks shows that they also went after deep-water fish. To do that, they must have had boats. A few simple tools that might have been used in boat-building were found. But the boats, like almost everything found at Valdivia, must have been very primitive.

Only the pottery seemed too well made to fit into the picture of a very simple society. It takes a long time to learn how to make good dishes, bowls, and jars. Simple peoples make simple dishes—useful, but not often beautiful. Only little by little do they learn to improve the shape. Hundreds of years may pass before they start to add decorations.

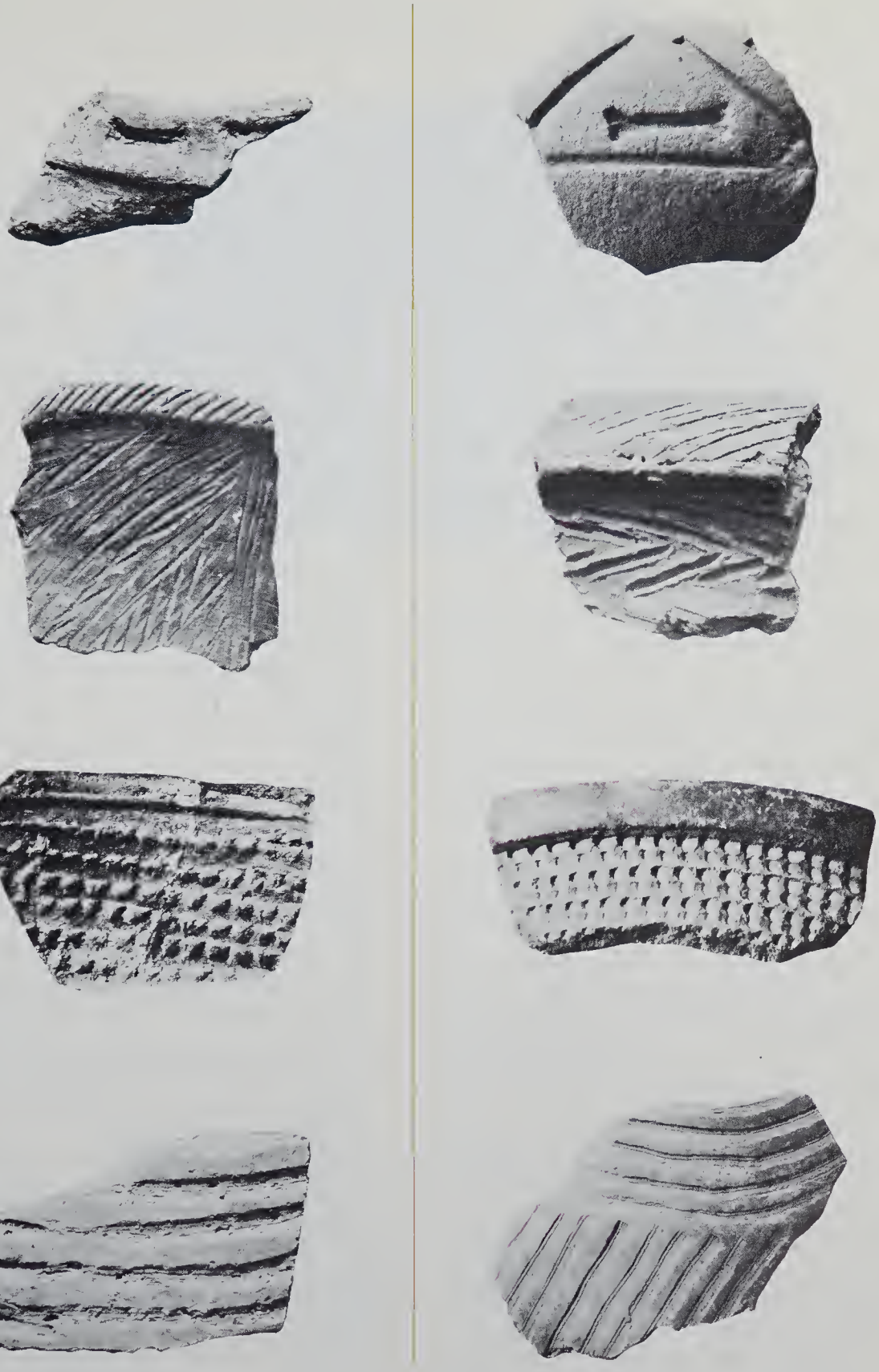
The scientists dug deeper. They went far below the layer of earth that dated from 3000 B.C. But below that layer they found no pottery at all. How could the Valdivians have suddenly gone from nothing at all to such expert work?

At last a clue came to light. One of the last pieces found was somewhat different from the others. The rim of this pot rose in a series of peaks. Five thousand years ago, only one place in the world was making pots with rims like that. That was Japan. Could Valdivia have had Japanese tourists in 3000 B.C.? Were Japanese the first non-Indians to discover America?

The scientists went to Japan to find out. They studied the remains of a place much like Valdivia. It was on the island of Kyushu. The people had lived close to the sea. They had gathered shellfish near the shore and had gone out in boats to catch deep-sea fish. The pots and jars they used were like those found in Valdivia, too. But the Japanese had already spent some three thousand years learning how to make such pottery. Their earliest pieces, dating back to 6000 B.C., were crude and simple. Little by little, their work improved. By 3000 B.C., they were making bowls and jars that were well shaped and decorated.

No one will ever know the names of the men who brought pottery from Japan to Ecuador. It is possible, however, to guess how they did it. Some of the strongest currents in the Pacific lie close to the south coast of Kyushu. They flow to the northeast across the ocean. Often there are fierce storms blowing in the same direction. A group of fishermen, caught by storm and current, could have been blown out to sea. Their tiny boat could have drifted for months. As they came close to the coast of North America, the current would have carried them south. At last, after some eight thousand miles, they might easily have touched land at what is now Valdivia.

Eight thousand miles in an open boat was certainly not a pleasure trip. Still, those fishermen were used to a hard life at sea. They might have managed to live on fish and rainwater. One guess is that they did just that. And that they taught the people of Valdivia to make pots. The pots the Valdivians made looked a little different from the Japanese *Jomon*. Perhaps the clay was not quite the same as in Kyushu. But the model used may well have been the pot the Japanese fishermen had been using to catch rainwater!



The pieces on the left are from Japan, those at the right from Valdivia. In what ways are they alike?

Do-It-Yourself Archaeology

Good mystery stories follow certain rules. The clues have to be presented, but cleverly hidden from the reader. The murder has to be one which could have been carried out the way the author says it was. And so on. The fun of reading such a story is trying to guess "who done it." In forming his guesses, the reader is guided by the same rules as the author.

Archaeologists are somewhat like the readers of murder mysteries. The clues they follow are those they dig up from deep in the earth. In guessing what the clues mean, certain rules are followed.

Take the Valdivian pottery. Who made it? The people of Valdivia? Or some fishermen from Japan? The answer must be able to stand up under certain tests.

There are two ways to explain why the Valdivian pots were so much like Japanese *Jomon*. One is that it just happened that way. Quite by chance, the people on Kyushu and in Valdivia got the same idea at the same time. Quite by chance, both improved their work in the same ways and at the same rate. Archaeologists call this *independent development*.

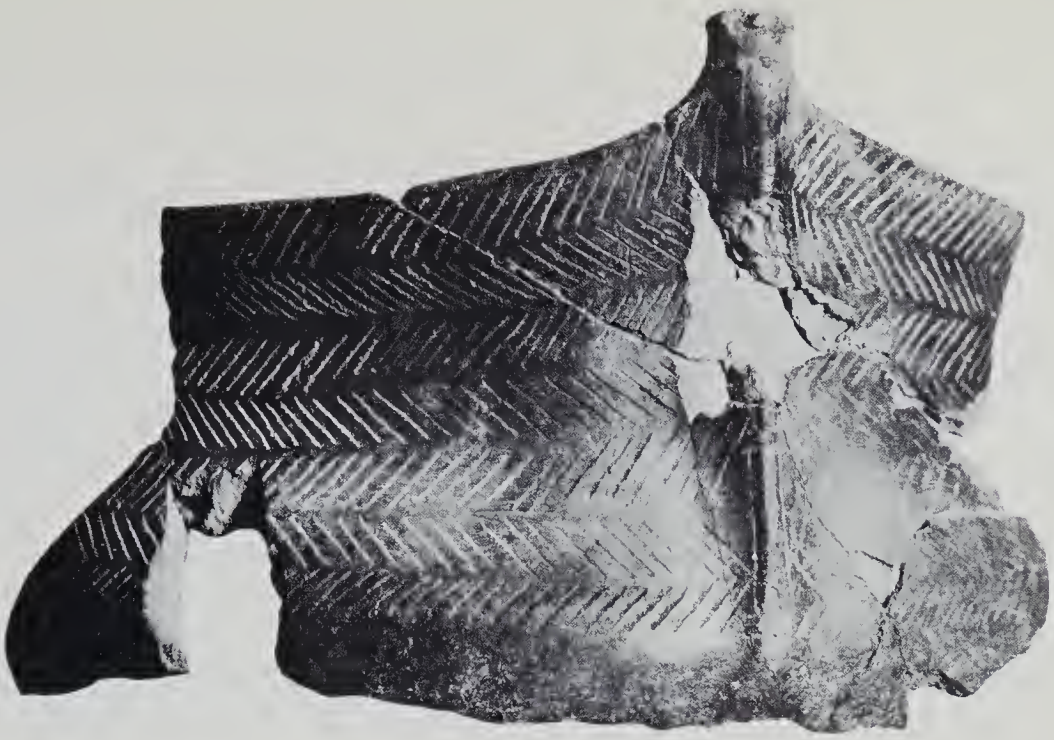
Does the evidence support this idea? It is clear that the people of Kyushu took a long time to perfect their pottery-making. But what about the people of Valdivia? The very first bowls and jars they ever had were beautifully made. How come?

There is another way to explain why the two kinds of pots were so much alike. The people of Valdivia "borrowed" the idea from Japan. *Borrowed* is also a word the archaeologists use. They use it to mean that something has been passed from one group to another. One group has given, another received.

But before he can say that something has been borrowed, the archaeologist must prove these points:

1. The giver had been using the borrowed object long before the receiving group got it.
2. There must be a record of the object's development by the giving group.
3. The object must appear for the first time in the receiving land in perfected form.
4. The form of the object should not be closely related to its use. (Pot handles, for example, are not good clues. They are much the same everywhere because they were all made to be used in the same way.)

With these rules in mind, decide for yourself whether the "Japanese fishermen" guess is a good one. If you think it is not a good guess, offer some others. Be able to show how your guesses fit both the facts that you have and the rules of the game.



The rim of this pot, with its "peak" decoration, was the clue that seemed to link Valdivia with Japan.

Which?

1. The answer to "Who discovered America?" is
   (a) Columbus. (b) Leif Ericson. (c) not known for sure.

2. Archaeologists are people who
   (a) make a study of different kinds of arches. (b) learn how people lived long ago by digging up some of the things they used. (c) draw up building plans.

3. Valdivia is a fishing village in Ecuador
   (a) where some five-thousand-year-old pottery was found. (b) which looks exactly as it did in 3000 B.C. (c) that has long been known for its beautiful arches.

4. The Japanese were making pottery as early as 6000 B.C., which is
   (a) about six thousand years ago. (b) almost eight thousand years ago. (c) about the same time Columbus discovered America.

5. *Jomon* is the name of a
   (a) style of pottery made in Japan. (b) well-known archaeologist. (c) fishing village in Ecuador.

Why?

1. Archaeologists are like readers of murder stories because they
(a) look for clues and try to guess what the clues mean. (b) are always trying to figure out what causes crime. (c) find it relaxing to look for murder clues.

2. It does not seem likely that the Valdivians learned to make their pottery without outside help because
(a) they were known to be very stupid people. (b) there is no record of their starting with simple bowls and jars and learning, little by little, to make well-shaped and decorated ones. (c) the nearest clay was in Japan.

3. Pot handles that look like those in another part of the world were probably not borrowed by one group from another, because
(a) all pots have handles. (b) all pot handles are used in the same way, and all peoples make them to suit that use. (c) they would have been broken before they reached a receiving group.

4. Because of the kind of work they do, archaeologists need to have a great deal of
(a) bookkeeping experience. (b) interest in murder stories. (c) patience.

What do you think?

1. When white men came from Europe to settle the New World, they "borrowed" many things from the Indians. Review Unit Two, Study 1 of this book and read other books to help you think of some of the things the Europeans borrowed.

2. North Americans tend to feel that ours is the greatest possible civilization, but we borrowed much of it from the peoples of Asia, Africa, and Latin America. What would that seem to show about the civilizations of people we sometimes look down upon as being backward?

3. If we had been trying to build a civilization in Australia, South America, or North America in the centuries before Christ, how might we have developed? What effect would isolation from all other peoples have had on us? Would we be as civilized as we think we are today? How might we be different?

4. Why does or does not a study on archaeology fit into a unit called "Changing Patterns"?

5. If archaeologists dig up your neighborhood a thousand years from now, what are some of the things they might find? What guesses might they be led to make about the way you and your neighbors lived?

The Pyramid and the Towers

William Hickling Prescott once said that architecture is the surest test of a people's civilization. This certainly seems to be true of Latin America, about which Prescott was writing.

The pictures on the following pages trace the history of Latin America from 200 B.C. to the present. They do it in terms of art and architecture only. Study the pictures. They will tell you a great deal about the changes that have taken place through the centuries.



Before Columbus

Pyramid of the Sun
Teotihuacán, Mexico

This great structure, faced with stone, is 200 feet tall, 700 feet wide at the base. At one time there was a temple at its top. There were other buildings around it, too. All of them were built about 200 B.C.

Wall painting
Bonampak, Mexico

This is one of a group of pictures painted on fresh plaster on the inside walls of a building some time before A.D. *800. This one seems to show a Mayan religious or political ceremony. What may be the purpose of the "balloon" above each figure?*



Stone of the Sun
Aztec Calendar

Worked out by Aztec Indians about 1479, this calendar is based on a 260-day year, a 52-year cycle. In the center of the huge wheel (it weighs more than 20 tons) is the Sun God. The four boxes around the sun show dates of four earlier ages of world history. The Aztecs had names for 20 days. These appear in a circle around the boxes. Stars, planets, and the pointed rays of the sun are also shown. Circling everything are two great fire snakes, meant to symbolize all time.



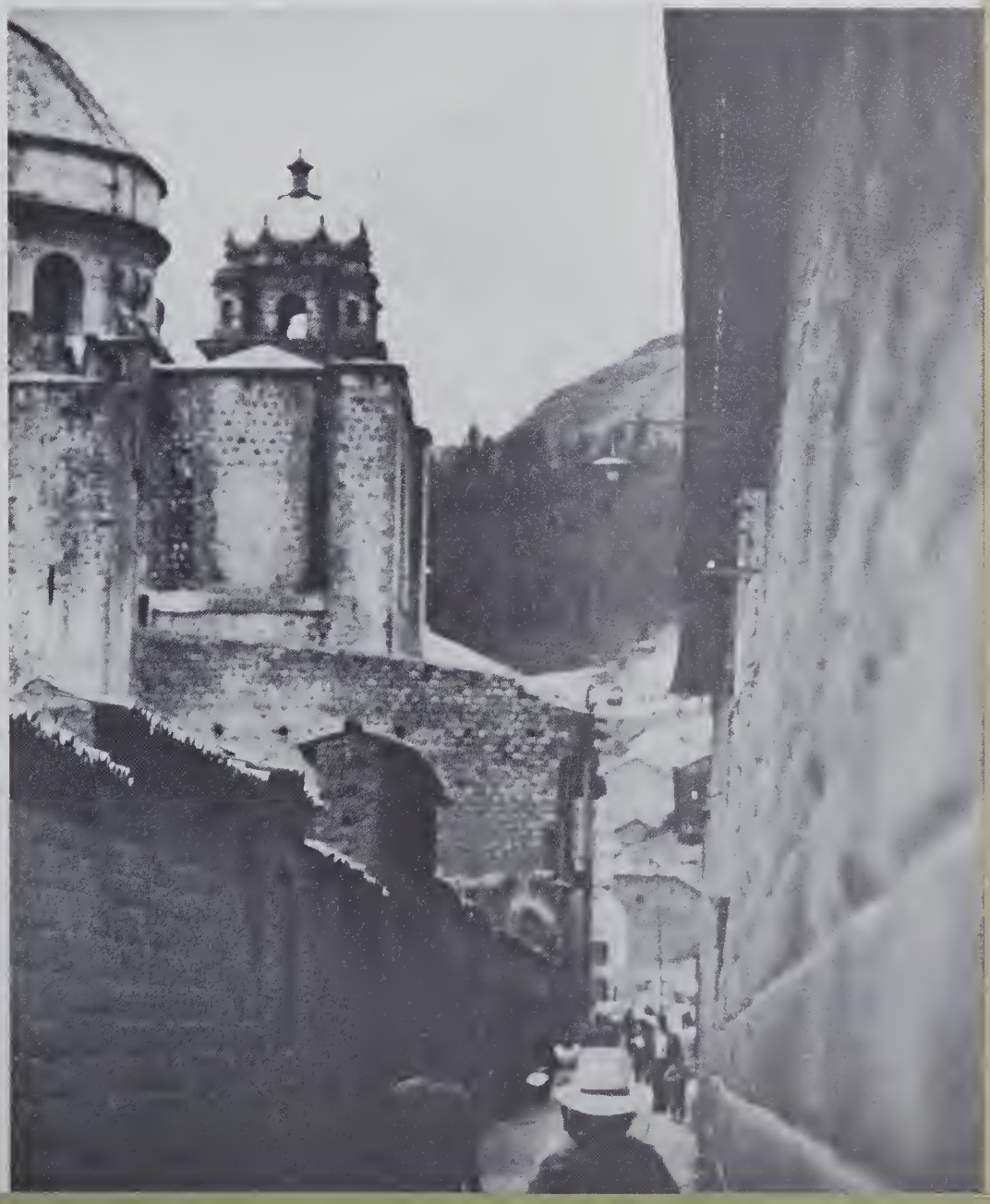




When Latin America Belonged to Spain and Portugal

Cathedral
Mexico City

This was once the site of an Aztec temple destroyed by Cortes in 1521. The building of a cathedral there some 50 years later pointed up the change from Aztec to Spanish Christian rule.



Inside the Cathedral
Quito, Ecuador

Once Quito was an Indian village. When the Spanish took over, it became the center for a certain kind of art. The Spanish had come to Latin America seeking gold and silver. In Quito, they used gold freely for sculptures and decorations like these.

Christian Church
on Inca Temple
Cuzco, Peru

In the Inca capital, called Cuzco, the Spanish stripped a temple of its gold. Then they destroyed the building and put a church on its foundations. A 20th century earthquake ruined the church. But the ancient temple stones, put together without mortar, stayed in place.



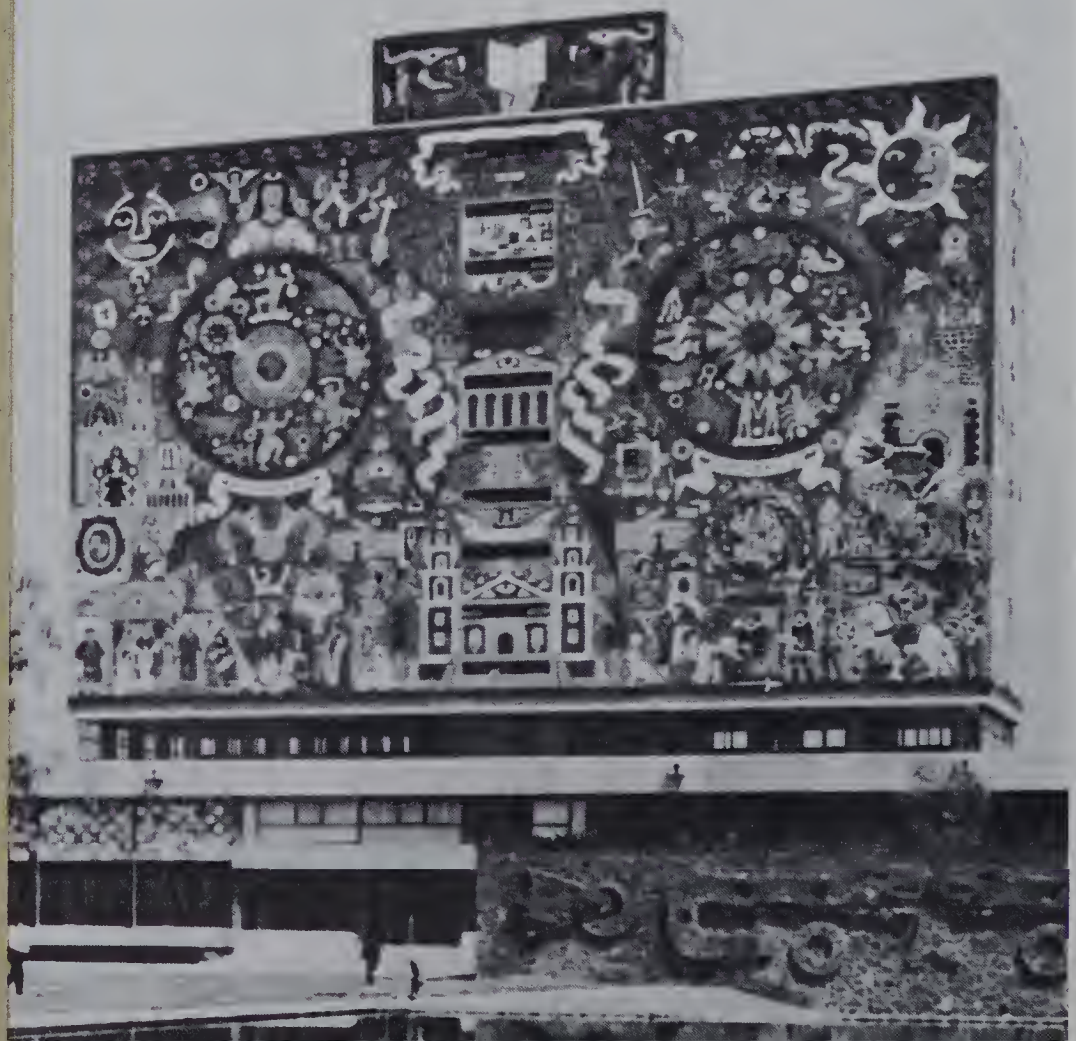
"Latin America" by
José Orozco 1883–1949

Among Orozco's favorite subjects were Latin American history and "man against machines." He painted on wet plaster, using a direct and simple style.



"History of Mexico"
by Diego Rivera 1886–1957

Like Orozco, Rivera was a "protest painter." He believed that art should "tell it like it is." He also believed that art belonged to the people and should be shown on the walls of public buildings.



Central Library
University of Mexico

There is a huge mosaic like this one on each of the four sides of the building. Together they add up to a history of Mexico expressed in symbols.



Brasília, Brazil's
made-to-order capital

Senators and representatives meet in the long, low building. Twin towers house government offices. Built far from the coast, it is hoped that beautiful Brasília will spur the development of empty miles of inland Brazil.

Between the Pyramid of the Sun and Brasília's twin towers lie more than twenty centuries of Latin American art, architecture, and history.

Which?

1. The pictures show Mexican art and architecture
(a) from the beginning to the end of the revolution. (b) from 1479 to the present. (c) over a period of more than two thousand years.

2. A great historian named Prescott said that the surest test of a people's civilization was
(a) the wall paintings they left behind. (b) the gods they believed in. (c) their architecture.

3. The Pyramid of the Sun
(a) is about as high as a 20-story building. (b) is still used as a place of worship. (c) looks just as it did in 200 B.C.

4. The Bonampak wall paintings were done on
(a) wall paper. (b) stretched canvas. (c) fresh plaster.

5. The Aztec year was
(a) longer than ours. (b) shorter than ours. (c) based on a five-day week.

Why?

1. It is clear that Latin America has been highly civilized for a long time because
(a) skillful building was going on there at least as early as 200 B.C. (b) its newest cathedral is two thousand years old. (c) there have been no battles there since A.D. 800.

2. The pictures show that art is a satisfying form of communication because
(a) calendars can be based on it. (b) it can bring meaningful messages even to people who do not speak the same language. (c) even earthquakes cannot destroy it.

3. It is easy to trace the different stages in Latin American history because
(a) Latin Americans have been keeping diaries since the days of the Incas. (b) the art and architecture changed at every stage. (c) artists were hired to record every change.

4. Diego Rivera's work reminds us of paintings by some of today's younger artists because he
(a) made pictures out of such everyday things as soup cans. (b) always tried to "tell it like it is." (c) used psychedelic colors.

What do you think?

1. What can buildings tell you about the people who built them? Each building pictured was built for a purpose. In which two periods was that purpose the same? In which was it different? On that basis, what generalizations can you make about the people of each of the three periods?

2. For what purposes are most of the finest buildings in the United States used? What does that tell you about us and about our values?

3. Try to find pictures of paintings done in Europe before A.D. 800. How do they compare with the Mayan painting at Bonampak? Can you tell from the Bonampak painting whether the Mayans had a written language?

4. Picture 6 shows two different ways of building. Which is older? Which is better architecture? Can you find some deeper meaning in this picture than a mere showing of two kinds of architecture?

5. How many different things can you see in Orozco's "Latin America"? What is the central figure supposed to be? Who are the people around it? What is happening in the background? Why did Orozco call the painting "Latin America"?

6. In what way does Brasília stand for the beginning of a new period in Latin American history?

What Is Happiness, Ricardo?

Happiness is not something Ricardo used to think about very much. Still, when he was living in his mountain village, he could have told you what it was. "Happiness is enough to eat," he would have said, in his Indian language, Quiché.

But life was simpler then. There was not so much to understand about it.

In those days, Ricardo was a carpenter. He could always sell his well-made chairs and tables, put together without nails, in Guatemala City. Of course he had to get them there first. He carried them, a table and six chairs at a time, on his back. A leather strap around his forehead helped to keep the load in place.

The mountain road was steep. And it was 120 miles long! It took eight days to get from his village to the city. Still, he rather enjoyed the journey. He carried food with him, of course. He slept under the stars, or sometimes in a cave. And on his way home, without the furniture, he could move faster. He often made it home in only seven days, with three precious dollars in his pocket. Three dollars was the sum he got for a handmade pine table and six chairs, delivered. That was enough to buy some food and pay for more pine boards. It helped keep Ricardo and his family alive until he could make another sale.

There was also another way that Ricardo made money. For a few weeks each year, he and his family picked coffee beans. He and his wife made twenty cents a day apiece doing that. Each of their children made ten cents. The money was sorely needed, but they were always glad when the season ended. It was hard to get used to living in a big shack with dozens of other families. Each family cooked its own meals over open fires. The fires were built inside the building. The smoke hurt Ricardo's eyes, and the building always smelled of cooking. Sometimes the smell kept him awake at night. He tried to be quiet, though. All around him, other people were trying to sleep. They tossed and turned on their home-made wool blankets spread over the dirt floor.

The women carried water from a brook half a mile away. There was no toilet except the great outdoors. These things the workers could put up with, for the sake of the money. What was harder to get used to was the way they had to behave.

The owners of the coffee lands were German. They had certain ideas about how workers—Indian workers—should act.

"When you see a German," was the order, "take off your hat at once. Fold your arms and keep them folded until the German leaves." If an Indian broke that or any other rule, he would not be paid. He might be locked up for a night or two, besides.

Ricardo and his family were always glad to get home to their village. They had their own little hut there, all to themselves. And they did not have to take off their hats to anybody.

One day a stranger came to Ricardo's village. The mountain people saw few strangers. They trusted even fewer. But this one won them over. He had come to hire workers for a big banana plantation.

"You will be working for Americans," he said. "Americans do not make you take off your hat or fold your arms. They pay well, too—70 cents a day. You will have your own quarters to live in—free. Food can be bought cheaply, and you can raise some of your own besides. The company will give you ground for a garden. Your children can go to school. If they or you get sick, the company takes care of you in a

Their banana crops have earned some Latin American countries the nickname "banana republics."



hospital. You will have your own kitchen, toilet, and electric light."

Ricardo did not really believe all this. Still, he decided to take a chance. It all turned out to be true. Now he loads bananas on railroad cars. His working day is from 6 A.M. till 2 P.M. If he works longer than that, he gets paid extra. He has a garden, and running water, and everything the agent promised.

Today, if you asked Ricardo, "What is happiness?" he could not answer. He has enough to eat now, but he is not happy. The old answer was wrong. He has not found another.

Why is he not happy? Perhaps because he misses the mountains. Bananas grow in the hot, wet lowlands. Ricardo does not like the weather. He does not feel at home. His neighbors are strangers. Most of them speak Spanish, which he does not speak well. He can't even dress the way he used to, in the style of his village.

There's another thing, too. Ricardo's village is very old. The buildings in it are old. The same families have lived there for hundreds of years. Every family had a certain place in the community. No one ever questioned their right to that place. They had always had it.

Here in the banana country, everything is too new. It is the home of no one, really. Not of the workers who have been brought from all over Latin America. Not of the North Americans who come here for a few years as managers. The Latin Americans speak different languages. They have different ways of life, different religions. The Latin Americans do not become close to one another, nor to the North Americans. The North Americans live in a small town of their own. A wire fence separates it from the place where Ricardo lives. They have their own store and school and one-family houses. They even have a swimming pool.

Ricardo hardly ever sees one of those Americans. His bosses are Guatemalans. But he knows that the Americans run things. He knows that some Americans far off in the United States hold his fate in their hands. They could send an order that would close down the plantation. He would lose his job. Almost every order they send brings some change to the lives of the workers.

Ricardo is not used to change. In the mountains, everything stayed the same. Should he go back there? Could he go back?

Ricardo is puzzled. He cannot answer the question, "What is happiness?" He knows only that it has somehow passed him by.

There are thousands of workers like Ricardo. Many of them have become used to change. Indeed, many of them think change is a great idea. They think it is such a great idea that they want to direct some changes of their own.

Up to now, in Latin America most of the change has been planned by people from the United States. Businessmen and engineers have taught Indians to work at new jobs. They have brought them to live in new places. Children of peasants have become railroad engineers, bookkeepers, mechanics, and so on. No longer is a person's place in the world settled before he is born. No longer must every poor man stay that poor.

The businessmen brought about these changes in their own interest. They needed skilled workers. But the force of change is becoming greater than they had ever expected it to.

"We have learned all the Americanos had to teach us," say some of Ricardo's fellow workers. "We could raise bananas and sell them ourselves. Why do we need the Americans?"

Some of these workers have learned English. They read the earnings reports of American companies. "Foreign owners

On some plantations Indians are still treated like slaves. These boys might well envy Ricardo.



take too much money out of Guatemala," they grumble. "The money should be spent here. Workers should get higher pay and more services."

The Americans say that they are already paying the highest wages in Guatemala. They point out that millions of dollars have been spent on housing and health care. But not all workers are in a mood to listen.

"Once we thought you were the only people who could learn things," workers tell the upper classes. "Now we know that is not true. Given a chance, we learn as well as you do. So why should we not live as well? Why should we not rule, as well as you? Why must a few families hold all the good land, while millions starve? Why should only a handful of people run the government? Why? Why? Why?"

There are millions of Ricardos and his fellow workers in the world. Education and new skills have given them a new outlook on life. Once they were willing to accept the idea that happiness was the privilege of a few. Today they are not so sure. They are asking themselves the question, "What is happiness?" And they are seeking their own answers. Those they find may not be the right ones, or the best. But, whatever they are, they will change the history of the world.

Which?

1. When Ricardo had furniture to sell,
   (a) it took him more than two weeks to get to the market and back. (b) he took it down the mountain roads by mule train. (c) a buyer from Guatemala City came and picked it up.

2. One of the least pleasant things about picking coffee beans was
   (a) the smell of roasting coffee. (b) the way the German owners treated the Indian workers. (c) going such a long way from home every day.

3. As a worker for a North American company, Ricardo
   (a) learned English. (b) hardly ever saw an American. (c) worked closely with Americans.

4. Many of Ricardo's fellow workers on the banana plantation
   (a) lived in their own villages. (b) wanted to make some changes themselves. (c) were pleased to know that the U.S. was running their lives.

5. One point made by the story is that
   (a) you can't teach an old dog new tricks. (b) poor people never appreciate what is done for them. (c) once change begins, it may be hard to stop.

Why?

1. North American businessmen trained Guatemalan workers because they
(a) felt sorry for the underfed Indians. (b) hoped the workers would some day take over the government. (c) needed skilled workers in Guatemala.

2. Some of Ricardo's fellow workers learn English, partly because
(a) they expect to be promoted to jobs in the United States. (b) they like to be able to find out how much profit their bosses are making. (c) it is the easiest of the languages spoken on a banana plantation.

3. Many workers object to having American bosses because
(a) they have to salute Americans. (b) they feel that American companies take too much money out of Latin America. (c) there are too many rules in American companies.

4. Ricardo and people like him did not think about happiness before because they
(a) believed the gods wanted them to suffer. (b) had always had it. (c) thought it was not for them.

What do you think?

1. Are there any groups in the United States who have been uprooted from one kind of life and had to get used to a completely different kind? Have their reactions been at all like those of Ricardo and his fellow workers?

2. Would Ricardo have been happy if he went back to his home village? Give reasons for your opinion. If you were Ricardo, what would you do?

3. Why is Ricardo not satisfied with his new way of life? Might he be unhappy because better-trained workers are paid more than he is? Would paying all the workers more money make them satisfied with their lives?

4. What are some of the changes that Ricardo's fellow workers might like to bring about? How might these changes affect the United States?

5. What are some of the things that Latin American governments and/or our own might do to keep the coming changes peaceful and constructive?

6. What kinds of things might bring happiness to underprivileged people in the United States?

Joe Doakes, Middle Man

The most important person in the United States is Joe Doakes . . . or maybe Joe Doakes's wife. In any case, Joe Doakes is a solid citizen. He has a job, and perhaps a hobby or two. He is neither very rich nor very poor. He minds his own business, and thinks everyone else should do the same. There are some 50 million Doakes families here. They are often spoken of as "the backbone of the nation."

Latin America has never had such a backbone. It has had a few very, very wealthy families at the top. It has always had a mass of hungry millions at the bottom. Until very lately, there has been almost no one in between.

But now the set-up is beginning to change. A man like Joe Doakes is making a place for himself in Latin America. There, perhaps, he may become known as José Gonzales. There are some pictures of the Latin American middle man and his family on the following pages. Compare him with his opposite numbers in this country.



1. These men are draftsmen. More and more people having such important skills are beginning to appear in Latin America. This picture was taken in Argentina. In view of that fact, what is a rather surprising thing about it?

2. Latin America is slowly developing its own "blue collar" workers. Some day they may be as strong and important a group as union members in North America.



3. The beef in Argentina is very good and does not cost too much. Shoppers choose carefully, though, because they cannot have meat every day. Twice a week they must go without, so the government will have more to sell to other countries.



4. How can you tell that the family pictured here is probably not middle-class North American? What does the picture tell you about the size of the room? What general ideas does it give you about the family, its income, health, schooling, cultural values, and so on?





5. This picture was taken in an open-air restaurant in Quito, Ecuador. What guesses can you make about the family shown here? What might their background be? their income level?

6. Suppose this were a picture of young people at a dance in the United States. What are some of the things about it that might be different?



Which Way, José?

Latin America is a land of differences. Some are in the land itself. Icy mountain tops rise high over steaming jungles. Thick green rain forests give way to dry, scorched desert.

Other differences are man-made. The busy, beautiful avenues of capital cities form an exciting world of their own. Quite a different world is that which hides the mountain villages. There, little has changed for the past four hundred years.

Greatest of all are the differences in the way people live. Starving field hands spend their lives within sight of luxurious haciendas. Some of the sorriest slums hug steep hillsides above shining cities. Others huddle at the base of gleaming apartment buildings.

There is never any question as to which are the "haves" and which the "have-nots." The have-nots have had little or no schooling. Few of them can read or write. Their clothing is different. Only the middle and the upper classes wear shoes, and western-style clothing.

In our country, almost everybody in a crowd on the street looks pretty much alike. It would be hard to guess the size of a man's income just by looking at him. A very rich man may not look too different from a poor one. Both of them, in fact, are likely to look a great deal like Joe Doakes.

People like Joe Doakes are beginning to join the middle class in Latin America. Many of them have come in from other countries, such as Germany and the British Isles. They are artists, mechanics, factory workers, teachers, bookkeepers, airplane pilots, and so on. Most of them live in large towns or cities, in the "new" parts of Latin America. Already there are more of them than there ever were members of the old middle classes. And the old middle classes just might never be the same again!

In the old days, the Latin American middle classes carefully aped the wealthy. They shared the same points of view. One was that Indians and other poor people were little more than animals. Like animals, they had to be kept in chains or they would be dangerous. The middle classes, like the upper, were against any kind of changes.

But many of the new "Josés" are different. They feel that they are part of a Latin American nation. They want to have something to say about running it. Strong-man rule is not to their liking. Neither is the idea of having Latin American oil, coffee, tin, and rubber in the hands of foreign companies. They want more Latin American businesses and industries. They favor public schools and health care. It is even clear to some that help for the hungry is in José's own interest.

In most countries with a strong middle class, the Joe Doakeses favor law and order above all else. They have even backed strong-man rule as against change by violence. Up to a point. But in England, France, and the American colonies, that point was passed. In each of those cases, the middle class finally backed revolution.

It is too soon to tell what will happen in Latin America. Will José "beat 'em or join 'em"? Only one thing is certain. Whatever he does will help to shape the course of history.

Which?

1. "Joe Doakes" is a name used to mean
   (a) an average citizen. (b) the underdog. (c) a North American Indian.

2. Until very lately, Latin America had almost no
   (a) good beef. (b) families named Doakes. (c) middle class.

3. To call the Joe Doakeses "the backbone of the nation" is to imply that they
   (a) are stiff-backed and hard to reason with. (b) are the real force that holds the nation together. (c) are never the leaders in any movement.

4. It is clear from one of the pictures that
   (a) middle-class apartments in Latin America may be very crowded. (b) Latin Americans are too lazy to get up for breakfast. (c) in Latin American families, each child has a room of his own.

5. People who live in Argentina, where much beef is raised, have to go without meat at some meals because
   (a) that is a rule made by the Church. (b) meat prices are so high. (c) the government sells so much beef to other countries.

6. One way in which the United States differs from Latin America is that here
   (a) most people are millionaires. (b) most people are neither rich nor very poor. (c) most people are poor and hungry.

7. The name José Gonzales might come to mean to Latin Americans
   (a) an Uncle Tom. (b) someone who always wants to borrow money. (c) what Joe Doakes means to North Americans.

Why?

1. One reason that North Americans do not think in terms of "classes" may be that
(a) people so frequently move from one income group to another. (b) each of us has exactly the same income. (c) all of us pay equal taxes.

2. The Latin American middle class has never been large because
(a) the upper classes did not want an educated, independent class. (b) the poor classes never tried to work their way up in the world. (c) no one wanted to admit he was not a member of the wealthy class.

3. The Latin American middle class may be changing because
(a) all its members are getting rich. (b) most of its members don't get enough to eat. (c) the new breed of educated, skilled workers and small businessmen have some modern ideas.

4. The Latin American middle class may not change because
(a) the new members may also decide to adopt the points of view of the wealthy class. (b) it has always been a powerful force just the way it is. (c) it is practically disappearing anyway.

What do you think?

1. What general changes in Latin America may have brought about an increase in the middle class?

2. Do you know any Joe Doakeses? Do you know anyone who is not a member of a Doakes family?

3. In what ways may Mrs. Doakes be even more important to the country than her husband is? Would this also be true in Latin America?

4. How do the people in the pictures in this study differ from the Latin Americans discussed elsewhere in this book? In what ways do they seem like ordinary North Americans? In what ways may they be different?

5. What effect might great differences in ways of living have upon the way one group feels about another? upon the way each group behaves?

6. What is your best guess as to the kind of changes that may take place in Latin America and the part the middle class will play in them?

Change by Violence

The notice was posted on billboards in the big cities of Ecuador. It was printed in the newspapers. Everybody was supposed to read it. Most of those who could read did so. In effect, this is what the notice said:

May 28, 1944

The army, with the support of all the people, has overthrown the government of President Arroyo.

The notice went on to list ways in which Arroyo had "ruined the country." It called him a traitor and said he had planned "the murder of the people."

Arroyo resigned. The army put Dr. Velasco Ibarra in Arroyo's place. That night there was dancing in the city streets. People waved flags, sang songs, and cheered the new president. The next day they went right back to their same old jobs at the same old pay.

End of revolution.

No real changes had been made. One part of the ruling group had taken over from another part. But the Church, the army, and the upper classes still remained in power. The land was still held by a few rich families. Companies from the United States and other countries still controlled much of the wealth of Ecuador. The lives of most of the people were as poor and hopeless as ever. Most of Latin America's many revolutions have been much like that.

The revolution that began in Mexico in 1910 started out in about the same way. A well-to-do lawyer named Francisco Madero decided that Porfirio Díaz had been president long enough.

Díaz had been in power since 1877. There was an election every four years, but Díaz always won. The people had a saying about it. "He who counts the votes last—he's the winner."

Under Díaz, the Indians and mestizos lost what little land they had left. Seventy per cent of all the land came into the hands of one per cent of the people.

Díaz invited British, Dutch, and North American companies to Mexico. Soon those companies owned most of the oil, the electricity, the telephones, the telegraph, and the railroads. They paid their Mexican workers almost nothing. The government saw to it that the workers did not form unions or go on strike. The foreign companies made huge amounts of money, which they took out of the country. "Mexico is rich, but the Mexicans are poor," became a saying.

Of course not every Mexican was poor. The few who were rich were very rich indeed. The Díaz government took good care of them. They could travel safely anywhere in the country. Díaz had rounded up all the bandits and formed them into a police force. These police, called *rurales*, had their orders. "Catch in the act. Shoot on the spot."

No one in power tried very hard to find out what "the act" might have been. Prisoners were often listed as "shot while trying to escape." Some people, who spoke out against the way things were, simply disappeared. The dead and bloody bodies of others were found in ditches. No one ever seemed to know how they got there. But the Díaz government was proud of its record. It "kept peace in the country."

The Church did its part, too, to keep the people peaceful. Díaz was a church-going man. He was happy to back the Church and have the Church back his government. The Church ran most of the schools and was the biggest single owner of land.

None of this was much different from what went on in other parts of Latin America. When Madero decided to get rid of Díaz, that did not seem too different either. Members of the ruling classes often jockeyed for power positions. But this time the common people joined in. Peasant leaders took matters into their own hands. For ten long years, revolts sprang up like brush fires all over Mexico. The rich were driven out of their fine houses, their country clubs. The revolutionary soldiers moved in. They stabled their horses in ballrooms, cooked beans and tortillas on the polished floors of private libraries. Boots and spurs cut deep gashes into lovely tables. Priceless books meant nothing to the soldiers, most of whom had never been taught to read. Such books, and many works of art, were torn apart and used for fuel.

Although Madero may not have planned it that way, this Mexican revolution was for real. Blood was shed, and lives were lost—perhaps millions of them. And when it was finally over, Mexico had changed.

Madero had begun his move against Díaz with an attack on Mexican elections. The lawyer said that everyone should have a chance to vote. The votes should be honestly counted. Besides that, no president should be allowed to run for office a second time. Never again should anyone be allowed to run the country, as Díaz did, for more than thirty years.

When all the smoke had cleared away, Madero's ideas became laws. Political power can no longer be in the hands of one man. It is held instead by Mexico's only large political party . . . one born of the revolution.

Other changes came out of those years of bloody battles. The huge estates (at least one had more than a million acres) were divided up. Much of the land went back to the Indians. Groups of Indians own it and work it together, as they had before the Spanish came. Some of it was divided into small, privately owned farms, where crops are raised. No longer do thousands of good acres lie idle. The Church is no longer the largest holder of lands. Neither does it run the schools. Church leaders are no longer important in politics or government.

Companies from the United States and other countries suffered from the revolution. In 1917, a new constitution was written. Under it, no private company, Mexican or otherwise, can own any mineral wealth. It all belongs to the nation. For several years, foreign companies stayed on anyway. They ran the oil fields and often had much to do with running the country. But in 1938, the fields were taken away from them. Many Mexicans feel that the revolution was not really won until that happened.

Pancho Villa (center) and Emiliano Zapata (on Villa's left) helped to lead the revolution.



As the government of Mexico changed, so did the people. Once, only a small percentage of the people could read. Now many more than half of them can. This in itself has given them a new outlook. The Indians, who used to be looked down upon, are coming into their own. All of Mexico has become proud of its Indian background. Farm and factory workers are better off, too. They belong to unions, and they can strike if they need to. Also, there is beginning to be a middle class. These are people who are neither very rich nor very poor.

Even so, Mexico still has far to go. Many Mexicans still live in grinding poverty. The old ruling classes are gone, but there are some new ones. The same president cannot serve twice, but, term after term, the same group decides who will run. Everyone can vote, but there is never a choice of people to vote for.

In the Indian villages, on the other hand, there is some democratic government. The Indians, who own the land in common, have "town meetings." There the majority rules, as it did in the town meetings of early New England. Who knows? Perhaps that idea will spread through Mexico in time. Perhaps our southern neighbor, the "Mexican United States," will become a real democracy.

Which?

1. The 1944 revolution in Ecuador
   (a) was an uprising of the Indians against the big landholders. (b) was unlike any other Latin American revolution. (c) did not really change much.

2. The government of President Díaz helped make life pleasant for
   (a) poor Indians and mestizos. (b) most Mexicans. (c) foreigners and rich Mexicans.

3. One reason that foreign companies made so much money in Mexico was that
   (a) the telephone service was free. (b) they could get Mexicans to work for almost nothing. (c) they didn't have to pay for advertising.

4. The Díaz government kept peace in the country by
   (a) jailing or killing people who might make trouble. (b) making sure that everyone always had enough to eat. (c) letting everyone have a voice in government matters.

5. The Madero revolution was backed by
   (a) the common people. (b) a guerilla army from Cuba. (c) the Church.

Why?

1. Madero wanted a law against letting a president serve two terms because
(a) he wanted to limit the length of time any one man could be in power. (b) there were so many people who wanted a chance at the job. (c) being president was too hard a job for anyone to work at longer than that.

2. The Madero revolution was different from most others in Latin American history because it
(a) was started by a lawyer. (b) brought about real changes. (c) lasted only a few days.

3. More land in Mexico has been put to good use since the revolution because
(a) the big idle estates were divided up into small farms or given back to Indian villages. (b) there are more people to feed now. (c) there are no taxes on land used for crops.

4. Mexican workers are somewhat better off than they used to be because
(a) now they get free housing. (b) they all take turns coming to the U.S. to work. (c) now they can belong to unions.

What do you think?

1. What tests would you use to decide whether a revolution was "real," or the kind most Latin American countries have had in the past? Use those tests on the Madero revolution in Mexico. Be able to explain why you think it was or was not "for real."

2. What bits of information can you find in the story that show some reasons why the common people joined Madero's movement?

3. Plan a scene in a Mexican mansion being used as headquarters for revolutionary officers. Suppose a rich American lady, a friend of the former owners, went there to get a valuable book she had once left there. Discuss how the officers would have acted in the presence of a rich non-Mexican lady, how the mansion must have looked, how the lady would react to what she saw there, and how she felt about the soldiers and their revolution.

4. How might you have felt about the Mexican Revolution if you had been a poor Indian field hand working on land that had once been yours? a member of a rich Mexican family? an American businessman living in Mexico? Madero?

5. Is it likely that all the revolutionaries saw eye to eye with one another during the many years of fighting? May rival groups sometimes have fought each other as well as the national government?

Four: People and Thought



All Mankind Is One

Bartolomé de las Casas yawned behind his hand. The straw-thatched hut that served as a church was warm and crowded. Hardly anyone was listening to the sermon being given by a young priest named Montesinos.

Suddenly, the priest's voice grew louder. He began to shout at the drowsy group before him.

"You live in mortal sin!" he shouted. "You live in it and you will die in it, because you are cruel to innocent people!"

A few of the men stirred uneasily. They looked at their neighbors in surprise and some embarrassment. This young fellow was far from polite. And why would anyone want to shout so loudly on such a hot Caribbean day?

The angry voice went on. "By what right do you war against these people, who live quietly and peacefully on their own land? Are these not men? Have they not souls? Should you not love them as you love yourselves?"

Las Casas yawned again. He kept Indian slaves himself. How else could you run a great estate in Cuba in the 1500's? But he did not think of himself as a cruel man. His slaves were treated as well as his horses—unless, of course, the slaves did not obey orders. He was not moved by the young priest's words. Indeed, he had forgotten them before the end of Mass.

Or had he? Some two years later, quite by chance, some words in the Bible caught his eye. ". . . the gifts of unjust men are not accepted."

Suddenly, in a blinding flashback, he remembered the words of Montesinos. Suddenly, he saw himself and his fellow Spaniards in a new light. "We have all been unjust to the Indians," he said to himself. "We have taken them as slaves for ourselves."

Little by little, Las Casas began to change his way of living. He freed his slaves, gave up his lands. "We should not try to win souls by might," he said. "Only by fairness, kindness, and careful teaching can we truly win the Indians."

For the next several years, Las Casas did everything he could to help the Latin American Indians. He wrote letters to the king of Spain, begging him for laws to protect the Indians. He wrote books saying that the lands and riches taken from the Indians should be given back to them. He even made trips to Spain to speak for them. That was not an easy thing to do in the 1500's.

Las Casas did get help, both from the Spanish government and from many priests. He also made enemies, however, among the Spanish slave-owners. Twice he tried to set up colonies where the Indians would be well treated. Both times he failed. And his enemies kept telling the king that Las Casas was a dangerous man.

Even some priests wished that Las Casas would keep quiet. They were proud of the number of Indians they had brought into the Church. Las Casas wanted the Indians to be taught about Christianity before they were baptized. Some priests did not want to take the time.

When he was 73 years old, Las Casas went again to Spain. He told the king that Spain had no real right to conquer the Indians. The king did more than listen to Las Casas. He set up a special court. Then he ordered a "cease-fire" until the court could decide whether the wars against the Indians were just. Such a thing had never happened before in Spanish history!

Pictures like this helped spread the Las Casas "Black Legend" of Spanish cruelty to the Indians.



Las Casas and a well-known scholar named Sepúlveda debated the question before the court. Sepúlveda said that some were born to rule, some to be slaves. He put the Indians in the second group.

"They are hardly human," said Sepúlveda. "They believe in false gods. They are stupid, with no written language or laws. They know nothing of science. And they are savage. They kill and eat one another."

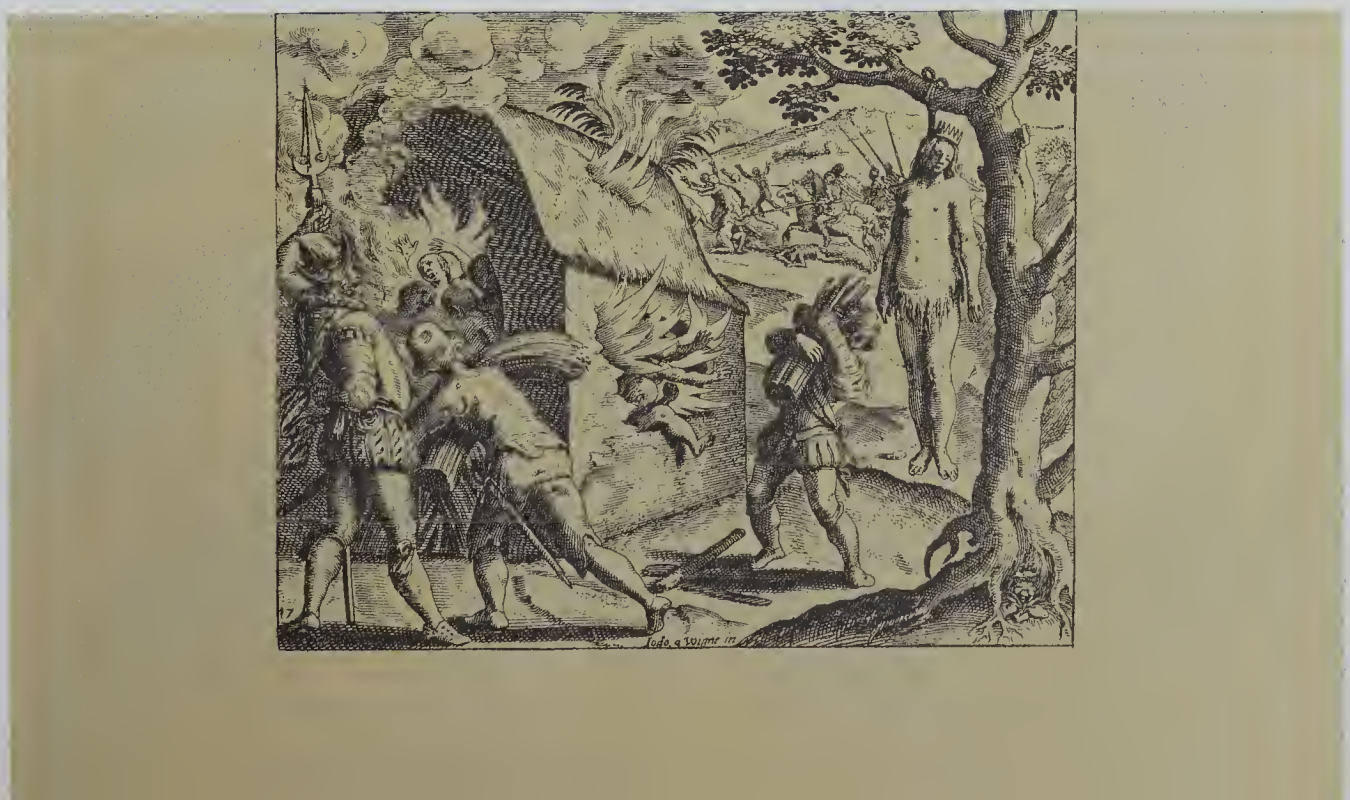
Las Casas said the Indians were at least as civilized as Europeans. They had learned more things about medicine and engineering than Europeans had. They had built great cities. Their works of art, such as the ornaments they made of gold, were beautiful.

But even if none of these things were true, Las Casas told the court, the conquest would be wrong. It would be wrong because all the people of the world are alike. They are all human beings who can reason, think, and understand. All are born with free will. No one is born wise or learned. But all can learn new and better ways if they see that such ways will help them.

Again and again, Las Casas hammered away at his main idea. "All mankind is one," he said. "All men are alike in that which concerns their creation and all natural things."

The year was 1547. More than two centuries were to pass before Thomas Jefferson put the same idea into words.

According to Las Casas, a Spanish governor burned Hispaniola's nobles and hanged its queen.



The Struggle for Justice

The court in Spain never did decide whether Las Casas or Sepúlveda was right. Both men spoke very convincingly. Both of them made sweeping statements about Indians, many of them too general to be true. But in a sense, however, each man won a victory. Within a few years, the cease-fire order was forgotten. The conquest went on almost as before. That was a victory for Sepúlveda. But Las Casas had not lost the battle. The government sent new orders to Latin America. The orders said that Indians were not to be made slaves. They were to be won over by words and good examples. Only when the Indians attacked were the Spanish supposed to use force against them.

The government tried to see that these orders were obeyed. Sometimes they were, sometimes they were not. But they did some good. Thousands of Indian slaves were freed. Others, at least, could complain if they were mistreated.

Las Casas lived to be 92. He spent the last twenty years of his life writing about how cruel the Spanish were. His writing played up the points he wanted to make and made no mention of any others. Still, he never lost sight of his main point . . . the peoples of the world are one.

His words and his efforts still inspire those who share that belief. He is a hero to those who are still carrying on the never-ending fight for justice.

This picture is supposed to show Spaniards driving out the Indians of Cholula, Mexico.



Which?

1. The sermon of Montesinos
   (a) had no effect on his listeners. (b) could hardly be heard in the straw-thatched church. (c) was remembered by Las Casas some time later.

2. The king of Spain was
   (a) afraid the Indians would eat him. (b) the first powerful ruler to stop a war while a court decided whether it was a just war. (c) part Indian.

3. Las Casas freed his slaves because
   (a) it cost too much to feed them. (b) he was afraid of them. (c) he decided it was unjust to hold people as slaves.

4. Sepúlveda argued that
   (a) all men are created equal. (b) Indians were fit only to be slaves. (c) Las Casas was an Indian himself.

5. Las Casas said that
   (a) the Indians were afraid to fight. (b) no other people were as smart as the Spanish. (c) all mankind is one.

In an 1898 New York edition of Las Casas, this picture was left out, "it being too horrible to print."



Why?

1. It might be said that Sepúlveda won the court debate because
(a) the conquest of Latin America went on. (b) the king brought all the soldiers back to Spain. (c) a street in Los Angeles is named for him.

2. Las Casas and Sepúlveda were alike in that
(a) they both made broad generalizations. (b) they were both Indians. (c) neither of them could read or write.

3. Las Casas wanted to protect the Indians because
(a) they had invented the wheel. (b) they were human beings. (c) an Indian had once saved his life.

4. The words of Las Casas still have meaning because
(a) the struggle for justice is still going on. (b) he spoke English so well. (c) he wrote them into the Declaration of Independence.

What do you think?

1. Can you think of anyone in North American history who, like Montesinos, cried out against injustice?

2. Did Las Casas practice what he preached? Which is more important, preaching or practice? Can you think of some people today who are doing both?

3. Can you find any evidence either for or against Sepúlveda's charges?

4. What is meant by the saying, "Might makes right"? Did Sepúlveda or Las Casas agree with this saying? Do you? Give reasons for your opinion.

5. If you had been a judge on the special court, how would you have voted? Why?

6. What do we call writing that builds up one side of a story and plays down all other sides? Can you think of any such writing that is being done today?

7. Can you think of any leaders besides Las Casas who have pleaded for fairness, kindness, and love instead of violence?

8. Do you think that any of the ideas of Las Casas are important today? Which ones? Why?

Public Funeral

"Why don't you open the windows to let in the light? I don't want to die without seeing the sun."

One of the men in the room walked to the windows and opened them. Morning sunlight streamed into the room. A doctor bent over the man lying on the bed. Everyone was very quiet.

In a few moments, the doctor straightened up. "He is gone," he said simply.

Amado Nervo died on May 24, 1919. Nervo was a Mexican, but he had been staying in Uruguay at the time of his death. All of Uruguay at once began to mourn. There, and in neighboring Argentina, flags were flown at half-mast. In Uruguay's capital city, weeping crowds lined the street to honor this great man.

Tens of thousands of people watched the funeral procession. First came row on row of mounted guards. Their swords, gold braid, and polished leather shone in the sun. The horses' hooves clattered on the pavement. Next came the coffin, carried along on an artillery carriage. It was covered by the flag of Mexico. Ribbons floated from the casket. Each ribbon was held by some important person walking beside the rumbling wheels.

Some of the people were close friends of Amado Nervo. Others were officials of Uruguay or other countries. All were gathered to do honor to the man who had died. Last of all came a company of soldiers.

The body was placed aboard the battleship *Uruguay*. Cannons fired a salute. As the *Uruguay* moved out to sea, it was joined by a ship from Argentina. Later a ship from Cuba came to pay the dead man honor. A newspaper reported that Latin America had never shown such great public sorrow.

Who was the man whose death was so deeply mourned? Who was this hero honored by so many countries?

Amado Nervo was a poet.

Who Is Civilized?

On a March day in 1943, two great Americans died in New York City. One was a world-famous banker, J. P. Morgan. The other was Stephen Vincent Benét.

News of Morgan's death filled the front pages for two days. Benét's rated a short notice on page 25 of *The New York Times*. Few people even read it. A good share of those who did read it neither knew nor cared who Benét was. To busy, business-minded Americans, the death of a well-known banker was headline news. The death of a poet, one of the greatest of his time, was not important.

Within the past few years, the names of some poets have become known to many North Americans. Generally, this has come about because they were doing something besides writing poems. One was the friend of a President. Others were working for civil rights or against war. But in Latin America, just being a poet is enough to bring a person fame and honor.

Many Latin Americans feel that, to be truly civilized, a person must understand and enjoy beauty. It may be the beauty of a painting, a poem, a building, or a thought.

The poet Amado Nervo found beauty even in silence. In his poem, "Purity," he put into words some of the Latin American feeling for the importance of beauty. Here are some lines from that poem:

> Let nothing stir the quiet lake of Life.
> If there is mud down deep,
> What matter?
> Clear the waters keep . . . .

Whatever form it may take, many Latin Americans find beauty more important than business. They cannot quite understand the North Americans.

"With you, everything must be useful," they say. "Or it must bring you money, or be something you can show off."

As North Americans and Latin Americans have more dealings with one another, their thinking may become more alike. North Americans may learn to respect the Latin American's feeling about riches of the mind and spirit. Latin Americans may come to see that a machine, too, may be beautiful, even though it is useful.

In the meantime, too many North Americans are thinking, "Latin American countries are backward. Their people would rather dream than work. They aren't really civilized."

And too many Latin Americans turn away from their northern neighbors. It is so easy to say with a shrug, "North Americans think only of money. They do not honor their poets. How can they think of themselves as civilized?"

A Latin American poet, doctor, and diplomat wrote of the future of poets:

Tomorrow

Tomorrow poets shall hold the world in thrall,
And war shall be no more, when greed and pride,
Writhing like horrid serpents, shall have died;
And man shall then look up and cease to crawl,
And face the stars; the trite, the smug, the small,
Like cruel, childish toys, be laid aside:
Lust, traffic, hate, and fear. Then dreams denied
(Since factory smoke first spread its murky pall)
Shall blossom into beauty. Yes, tomorrow
Poets shall rule in awful humbleness,
And all our paltry cares submerge in sorrow
Tall and divine, that only poets guess;
And none shall hunger save for cosmic loss,
The shadow of a god upon a cross.

Enrique Gonzales Martínez
1871–1952

Translated by
Chesley M. Hutchings

Which?

1. You can tell from the story that Amado Nervo was
(a) a rich man. (b) a dangerous criminal. (c) a very important person.

2. You can tell from the story that Latin Americans
(a) are very suspicious of intellectuals. (b) love funerals. (c) have a high regard for artists and writers.

3. Nervo's coffin was carried through the streets
(a) on the shoulders of soldiers in full dress uniform. (b) on an artillery carriage. (c) in an armored car.

4. In Latin America as in the United States
(a) flags at half-mast mean that an important person has died. (b) a man cannot be important unless he is very rich. (c) bands always play at funerals.

Why?

1. The death of Stephen Vincent Benét did not make headlines because
(a) he had never written anything important. (b) very few Americans knew who he was. (c) his family insisted on a private funeral.

2. Latin Americans honor poets as we honor great bankers because
(a) they think poetry is more important than business. (b) they have more bankers and we have more poets. (c) poets run the Latin American newspapers.

3. Latin Americans and North Americans may become more alike in their thinking because
(a) they are learning more about one another. (b) North and South America may soon have the same president. (c) Latin America may become the fifty-first state.

What do you think?

1. What can you learn about people by knowing who their heroes are?

2. What are some of the things that you, as a North American, regard as very important?

3. How does it happen that Latin Americans and North Americans have such different views as to what is important?

4. What are some advantages and disadvantages of the different feeling about values in North and South America?

5. Is there more than one way to measure civilization?

6. Who are some of the well-known poets in the United States today?

7. What are some of the meanings you get from the poem "Tomorrow"?

The Little Cripple

The air was filled with the sound of ringing steel. Stone chips were flying everywhere. In a corner of the high-ceilinged room a man was carving a large block of blue-gray stone.

But there was something very strange about this man. He had no hands. Instead of a right hand, he had a hammer fastened to the stump of his arm. A steel chisel served as his left. Black woolly hair covered his huge head, from which large ears stuck out. Sunken cheeks and lips betrayed his lack of teeth. His bare feet were little more than scarred lumps of flesh. All the toes were missing.

As this remnant of a man worked, his poor wasted face twisted with pain. Yet he carved away as if the world might end before he had the job finished. Antonio Francisco Lisboa was creating some of the most beautiful statues in Brazil.

Antonio had been born in a mining town in Brazil in 1738. His father was a rich and well-known architect, his mother a black slave.

Although his mother was a slave, the boy was declared free. He was allowed to use his father's name, and to live with him.

Antonio grew up in his father's workshop, among the carpenters and the wood carvers. Simply by watching them, he learned design and sculpture. At 20, he was almost as well known as his father. At 28, he was building some of the finest churches in Brazil.

Under the law, Antonio was a free man. But he was black. Because he was black, he was not allowed to sign contracts. Sometimes, because he had no contract, he could not collect pay for his work. Even though he was the best builder in Brazil, he had to serve under a white man. The clubs to which his father belonged would not take Antonio as a member.

Of course Antonio resented being treated so unfairly. Still, he was not too unhappy. He loved his work and found great joy in it.

But then a terrible thing happened to him. He fell ill. The sickness he had may have been leprosy. In any case, his hands slowly clenched into fists. He could not open them. One at a time, some of his fingers

dropped off. Driven mad with pain, he chopped off those that remained. His feet swelled out of shape, and his toes fell off. Every one of his teeth fell out. His body became bent. People began to call him Aleijadinho, "Little Cripple."

Still he worked! Tools were strapped to the stumps where his hands had been. He could not walk, so he crawled to his work. Every day for eighteen years he dragged himself to wherever he was working. At last, when he could no longer either see or move, he died. But he left behind him many monuments to his courage and his genius.







Some of the great work of Antonio Francisco Lisboa is at the Church of Bom Jesus de Matozinhos in Congonhas do Campo, Brazil. The Little Cripple filled and surrounded it with figures carved from wood and stone. With painstaking care he carved the clothing and the faces of these prophets in the courtyard. People from near and far visit the church to see Aleijadinho's carvings. For that reason, it has come to be known as "the Pilgrim church."

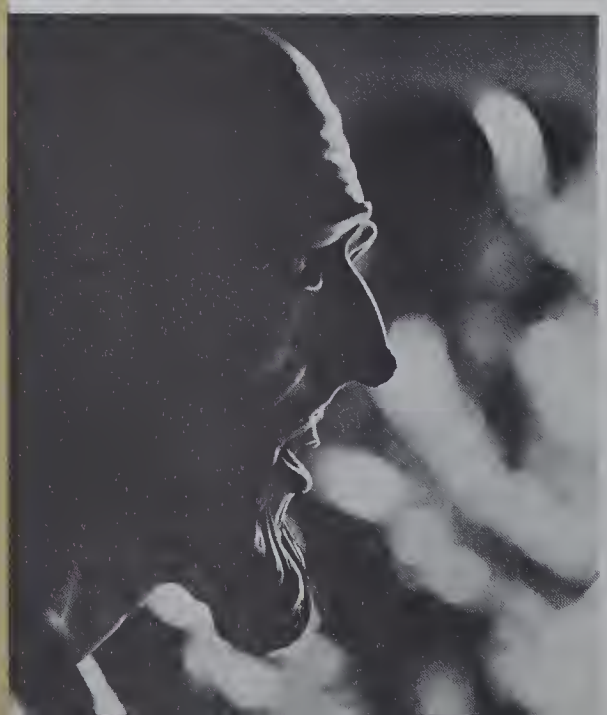


Shown at the left are four of the figures, carved from wood, that make up Aleijadinho's "Last Supper" group. Christ has said, "One of you will betray me." How are the apostles reacting to Christ's words? Below, a suffering Christ is mocked by Roman soldiers. The Little Cripple carved the soldiers almost as caricatures. Note their cruel, stupid faces.



Bent beneath the Cross, Christ speaks to the weeping women on the Road to Calvary. "Weep not for me, but for your children." What feelings do you see in the faces pictured here? In the picture of Christ being nailed to the Cross, note the strong carving of arm and hand. This is true of most of the carving of Aleijadinho, who had no hands and only stumps of arms.









Even seen from a distance, the figures lining the church stairs are alive with grace and movement. They were brought to life by a bent little man who could hardly move at all. Though Aleijadinho died in 1814, his life-size figures, with their expressive faces, seem still real and meaningful today.

Which?

1. One of the greatest artists in Brazil was
   (a) born a cripple. (b) the son of a slave. (c) taught by miners to carve in stone.

2. Antonio became crippled when he
   (a) fell from a scaffold. (b) became ill, perhaps with leprosy. (c) was hurt by a carpenter at his father's workshop.

3. The name Aleijadinho means
   (a) the son of a white man and a black woman. (b) little cripple. (c) one who carves in stone.

4. You can tell from the story that Aleijadinho
   (a) spent most of his time feeling sorry for himself. (b) was a man of skill and courage. (c) thought of himself as a great painter.

Why?

1. The figures in front of the church seem true to life because
(a) their clothes are made out of real cloth. (b) there is a feeling of movement about them. (c) many people dress the same way today.

2. The sculpted hands are particularly interesting because they
(a) were carved by a man who had no hands. (b) do not seem to fit in with the rest of the figures. (c) are part white and part black.

3. The suffering of Christ may have seemed very real to Aleijadinho because he
(a) was alive at the time of the Crucifixion. (b) had been reading about it all his life. (c) had suffered so much himself.

4. Sculpture is an important form of communication because it
(a) keeps sending its message for hundreds of years. (b) helps hold up big buildings. (c) means the same thing to everyone who sees it.

5. It is easy to tell how each person felt about Christ because
(a) Aleijadinho put a note on each figure. (b) the artist carved much expression into each face. (c) all that information is in the Bible.

What do you think?

1. Has Aleijadinho conveyed any message to you through his carving? Must a piece of art look true to life in order to convey a message from the artist to the person who sees his work?

2. What message may Aleijadinho have had in mind when he carved the Roman soldiers as he did?

3. What qualities did Aleijadinho have that helped him do great work in spite of being crippled and in spite of being treated unfairly because he was not white? What would you have done if you had been Aleijadinho? How would you try to face such a double handicap today?

4. What are some of the things that may make a picture, poem, or sculpture a truly great piece of art? When you have finished listing some of those things, try to decide whether or not Aleijadinho was a great artist.

5. Think of some of the things in Aleijadinho's life that are reflected in his work. How might you be able to express things about your own life through some art form?

The Dreams of Don Pepe

A huge, bearded man looked down at the crowd below him in the street. It was a crowd of working people out on strike. They carried signs and banners, and they were shouting loudly.

The towering figure on the balcony raised his hands for silence. Almost at once, the crowd was still. The bearded man spoke slowly, in a deep, gruff voice.

"If I were not the president of the country," he said, "I would be among you. You have the right to strike as well as to work. Your cause is a just one."

"Viva, Don Pepe!" the cry went up. The workers of Uruguay well knew this man was on their side.

José Batlle y Ordóñez, known to his people as Don Pepe, was a member of Uruguay's upper classes. His father, a general, had once served as president. Don Pepe had had good schooling. While at the university he formed some strong ideas, mostly about the dignity of man. He felt that governments had a duty to protect it. These were dangerous thoughts for a young man of Pepe's background. They frightened his father. In Latin America, people with such dangerous ideas had a way of dying young. The General hurried his son off to Paris for safekeeping.

A year later Don Pepe was back, still bursting with ideas for improving Uruguay. Like most Latin American countries, Uruguay did have many poor people. British companies did own most of the big businesses. The government was often in the hands of a Strong Man, interested in lining his own pockets.

But there were good things about Uruguay, too. It was a small country, both in terms of land and of people. Almost everyone was of European background. There were no race problems. The land was good for farming and grazing, and much of it was in use. There were more cattle and sheep than there were people, so there was plenty of meat to eat. Almost everyone could read and write. A few families

owned most of the land, but not many of them ruled like tyrants. Besides, a middle class was growing up. Many members of that group shared Don Pepe's views. Some of them belonged to the same political party he did.

There were two main parties in Uruguay. One group wore white badges and so were called *Blancos*, or Whites. The others, wearing red, were called *Colorados*. Don Pepe belonged to the liberals, the *Colorados*. He felt that Uruguay needed many changes. The office of president carried too much power. The Church was a part of the government. Workers were not allowed to form unions. Rich landowners got out of paying taxes. Companies from other countries were taking wealth from Uruguay. There were not enough schools. And there was still a great gap between the few rich and the many poor.

All these things Don Pepe wanted to change. But he wanted the changes to come about peacefully. The way to begin, he decided, was by selling his ideas to as many people as possible. To do that, he started a newspaper called *El Día*, or *The Day*. The only other paper in Uruguay was kept going by government money. It printed only what the government wanted it to. Because Don Pepe's paper printed things the government did not like, he was often in trouble. More than once he was beaten or put into jail. However, perhaps because he was the son of an honored general, his life was spared.

Little by little, with the help of his newspaper, Don Pepe climbed the political ladder. In 1903, through clever political horse-trading, he managed to become president. But the fight was not over. He had to spend most of his four-year term beating back the *Blancos*. They had not expected Don Pepe to win. When he did, they tried their best to get him out of office by force.

But Don Pepe managed to stay in office the full four years. During that time, he won a large part of the public to his side. But most of the changes he had dreamed of making had not yet been made.

Uruguay had a law that no president could succeed himself. The law was not always obeyed. Many a president had stayed in power after his term was up. Don Pepe might well have been able to do the same thing. Others had kept power for the sake of power itself. Don Pepe might have done so in order to make his dreamed-of changes.

He chose instead to obey the law. But here, too, he acted cleverly.



President José Batlle y Ordóñez was called Don Pepe, which might be translated as "Mr. Joe."

He picked out a man who would "keep the seat warm" for him. After that man had been in office for four years, Don Pepe could be elected again. Of course he did not make that part of his plan public. But months before his first term was up, he told the people he would obey the law. He would not run again. Then he quietly set about making sure the man of his choice would win.

During his four years out of office, Don Pepe studied in Europe. He learned all he could at first hand about democratic governments. Then he came back, was made president again, and began at once to bring about great changes in Uruguay.

"It is not necessary," said Don Pepe, "that the rich should be made poorer. But the poor must be made less poor."

That made the poor happy and did not alarm the rich. Don Pepe was able to get written into law nearly everything he wanted for the people.

"If I were not president, I would be among you," Don Pepe had told the striking workers. But president or no, he was always with the people. And though he died in 1929, he is with them to this day. Largely because of José Batlle y Ordóñez, called Don Pepe, Uruguay became and, hopefully, will remain a democratic country.

Change Without Violence

Before the rise of José Batlle y Ordóñez, revolutions had been common in Uruguay. In the seventy-five years before Batlle first became president, there had been forty of them. Most of them were not real revolutions, though. They were fights between the *Blancos* and the *Colorados*. They did no lasting good, but a lot of blood was shed.

Batlle was sure that if the people really had a hand in running the government, such things would not happen. As a first step, voting was made secret. Women as well as men were given the right to vote. The votes were counted honestly. These changes gave the people a real voice in government. Now Batlle could push for other changes.

It was not easy, however. Big businesses, big landowners, and the Church often worked against him. Again and again, some of President Batlle's measures were defeated. Patiently, he always tried again.

The patience paid off. Almost alone in Latin America, Uruguay became a democratic country. Today its people live better than people anywhere else in South America. After thirty years of work, men and women can retire on full pay. Medical care is free for all who need it. There are no charges for schooling, even at the college level. Workers work an eight-hour day and have a right to strike if they want to. The government has bought out many foreign businesses, which it now runs. New businesses have been started, also by the government in some cases. There is free speech and a free press. People who dislike the government are free to criticize it.

True, there is a darker side to the pic-

This up-to-the-minute woolen mill is one of the successful government-owned operations in Uruguay.



ture. Lately, some members of the *Blanco* party have tried to turn back the clock. They think wistfully of the "good old days" of Strong-Man rule.

"See what happened?" they say. "The national debt is rising. So is the cost of living. Let's stop pampering people. Let's cut out these high-priced programs, like Social Security and free schooling. Let's cut out waste in government."

But democratic Uruguay was brought into being by all the people. Batlle was only their leader. He was able to win because the people followed him. The people with wealth and power did their part. They could have stopped Batlle. They could have prevented peaceful change, as change has been prevented elsewhere. But they, like the poorer people, chose peace instead of violence. Today most Uruguayans, poor and rich, *Blancos* and *Colorados*, are proud of their country. They are proud that Uruguay has become a symbol of democracy. Working together, they should be able to solve their problems peacefully, as "Don Pepe" taught them to.

Which?

1. Don Pepe was sent to Paris by his father to
   (a) go to school. (b) keep him out of danger. (c) help French workers win a strike.

2. When President Batlle first took office in 1903, Uruguay had
   (a) no middle class. (b) no problems of any kind. (c) some problems and some good things.

3. Don Pepe's newspaper
   (a) depended on the government for money. (b) helped him explain his views to the people. (c) was run by a group of generals.

4. President Batlle spent the years 1903–1907
   (a) in Paris. (b) beating back political enemies. (c) paying off old debts.

5. Don Pepe spent the years 1907–1911
   (a) as president of Uruguay. (b) learning all he could about democratic government. (c) leading a revolt against the *Colorados*.

6. When Don Pepe decided not to run for a second term right after the first one, he
   (a) turned the government over to the army. (b) appointed a *Blanco* to take his place. (c) chose the man he wanted and helped him get elected.

Why?

1. Don Pepe was sometimes jailed or beaten because
(a) he criticized the government. (b) a powerful general hated him. (c) he led so many strikes.

2. Uruguay became a democratic country largely because
(a) the *Blancos* got into power. (b) Batlle worked hard to make it into one. (c) Don Pepe led a bloody but successful revolution.

3. Batlle had to work a long time to bring about peaceful changes because
(a) the Communists were always beating him to it. (b) many of the laws he wanted did not get through Congress the first time they were suggested. (c) big businesses and the Church wanted change by violence.

4. Needed changes in Uruguay were brought about peacefully only because
(a) the people of wealth and power decided that peaceful change was in their best interest. (b) Batlle was a Strong Man president. (c) the United States insisted.

5. The political parties in Uruguay came to be called *Colorado* and *Blanco* because
(a) those were the names of the men who started them. (b) those were the names of the cities in which they were started. (c) those are the Spanish names for the colors the members wore.

What do you think?

1. What were some advantages that Uruguay had, even before 1903, that most Latin American countries still do not have? In what way did those advantages help Uruguay become a democracy?

2. Was President Batlle right in leaving the office of president for four years, or should he have stayed in office and pushed through the changes he knew were needed? Give reasons for your opinion.

3. What is meant by "a man who would keep the seat warm for him"? What kind of man would have been a good choice for that purpose?

4. Do you think the wealthy people of Uruguay were wise to let changes come about peacefully? Why or why not?

5. What are some of the benefits Uruguayans enjoy that we do not have? What are some of the benefits they have that are much like ours? Is everyone in our country in favor of such benefits? What is your position regarding such benefits in the United States? in Uruguay?

Child of the Dark

As a little girl in a small town in Brazil, Carolina Maria de Jesus had had a chance to go to school for two years. She could read and write. That made her different from her neighbors in the São Paulo slum to which she later moved. Her diary, written on scraps of waste paper, tells how she and her children lived in the favela. *These passages from it were written in 1958.*

May 19 I left the bed at 5 A.M. The sparrows have just begun their morning symphony. The birds must be happier than we are. Perhaps happiness and equality reigns among them. The world of the birds must be better than that of the *favelados*, who lie down but don't sleep because they go to bed hungry.

What our President Senhor Juscelino has in his favor is his voice. He sings like a bird and his voice is pleasant to the ears. And now the bird is living in a golden cage called Catete Palace. Be careful, little bird, that you don't lose this cage, because cats when they are hungry think of birds in cages. The *favelados* are the cats, and they are hungry. . . .

How horrible to see a child eat and ask: "Is there more?" This word "more" keeps ringing in the mother's head as she looks in the pot and doesn't have any more. . . .

My children ran to tell me that they had found some macaroni in the garbage. As the food supply was low, I cooked some of the macaroni with beans. And my son João said to me:

"Uh, huh. You told me we weren't going to eat any more things from the garbage."

It was the first time I had failed to keep my word. I said: "I had faith in President Kubitschek."

"You had faith, and now you don't have it any more?"

"No, my son, democracy is losing its followers. In our country everything is weakening. The money is weak. Democracy is weak and the politicians are very weak. Everything that is weak dies one day." . . .

May 21 I spent a horrible night. I dreamt I lived in a decent house that

had a bathroom, kitchen, pantry, and even a maid's room. I was going to celebrate the birthday of my daughter Vera Eunice. I went and bought some small pots I had wanted for a long time. Because I was able to buy. I sat at the table to eat. The tablecloth was white as a lily. I ate a steak, bread and butter, fried potatoes, and a salad. When I reached for another steak I woke up. What a bitter reality! I don't live in the city. I live in the *favela*. . . .

May 27 It seems that the slaughterhouse threw kerosene on their garbage dump so the *favelados* would not look for meat to eat. I didn't have any breakfast and walked around half dizzy. The daze of hunger is worse than that of alcohol. The daze of alcohol makes us sing, but the one of hunger makes us shake. I know how horrible it is to only have air in the stomach. . . .

I decided to do something about it and bought a bread roll. What a surprising effect food has on our organisms. Before I ate, I saw the sky, the trees, and the birds all yellow, but after I ate, everything was normal to my eyes.

Food in the stomach is like fuel in machines. I was able to work better. My body stopped weighing me down. I started to walk faster. I had the feeling that I was gliding in space. I started to smile as if I was witnessing a beautiful play. And will there ever be a drama more beautiful than that of eating? . . .

June 8 . . . One Tuesday afternoon Doña Ida's mother-in-law was sitting resting and she said: "Somebody should send a flood to wipe away the *favela* and kill those nuisances. There are times when I'm furious with God for putting poor people on earth. All they do is annoy others." . . .

June 14 . . . When I was waiting in line to get some crackers, I listened to the women complaining. One told of stopping at a house and asking for a handout. The lady of the house told her to wait. The woman said that the housewife came back with a package and gave it to her. She didn't want to open the package near her friends, because they would ask for some of it. She started to think. Is it a piece of cheese? Can it be meat? When she got back to her shack, the first thing she did was tear open the package. When she unwrapped it, out fell two dead rats.

There are people who make fun of those who beg. The man said he wouldn't give out any more crackers, but the women remained calm. And the line grew.

The Favelados

In Brazil, the word *favela* means slum. In other Latin American countries, different words are used, but they mean the same thing. These Latin American slums are different from those in the United States.

From the countryside, the land of the peon and the hacienda, people flock to the big cities. They are looking for jobs and for a better way of life.

But there are too many people and not enough work. Most of the country people are unskilled. When they first come to the city, they sleep in the streets or in nearby fields. Finally they build lean-tos out of scraps of lumber, tin or cardboard, on empty lots. More and more lean-tos go up. Soon there is a small city of them. To the *favelados*, this is home.

What are some things that make this Rio de Janeiro favela *different from an American city slum?*



There is no water except from public fountains a long way off. There are no sewers. The only electricity comes from long cords running from nearby houses into the slum. This is against the law. Therefore, the people who use the electricity have to pay the owner much more than it really costs.

Some of the *favelados* do find jobs. But jobs are few, and they do not last. Carolina, the "child of the dark," walked long hours, her baby strapped to her back. She made a few cents a day by collecting cardboard. Many of the people must live by begging, stealing, or selling themselves. Sometimes they get small handouts from churches or from the government. But they never get enough. They are always hungry. They live crowded together amid dirt, garbage and sewage. Disease spreads quickly. These people cannot afford doctors. Many die, especially children and babies.

Many of the people drink to forget their troubles. Then there are fights, and people are killed. The rich people in the cities do not like slums. Hungry, violent people are not pleasant neighbors.

Politicians make speeches and promise to help. But nobody really does anything. The slums go on getting bigger. In and around the city of Rio de Janeiro alone, there are already 297 different slums. Nearly one and a half million people live in them.

Which?

1. Carolina failed to keep her word by
   (a) not coming home for dinner. (b) serving macaroni from the garbage. (c) not letting the children play with their friends.

2. Doña Ida's mother-in-law wanted a flood to come and wipe away the *favela* because
   (a) she felt sorry for the poor. (b) she knew the government would build better homes for them. (c) the people of the *favela* annoyed others.

3. Carolina had a dream in which she
   (a) went to the United States. (b) inherited a lot of money. (c) lived in a house with a bathroom, a kitchen, and a pantry.

4. When the poor woman got home and opened the package the housewife had given her, she found
   (a) a big piece of cheese. (b) two dead rats. (c) a juicy steak.

Why?

1. In Latin America, people flock to the cities because
   (a) they like the weather there. (b) they were invited. (c) they want jobs and a better way of life.

2. Slums keep getting bigger because
   (a) city people like them. (b) not enough is being done to help the poor. (c) slumming has become a fad.

3. The people who live in the slums have trouble finding jobs because
   (a) they are unskilled. (b) they are too choosy. (c) the politicians want them to live on welfare payments.

4. Carolina had promised her children better food because she
   (a) had found a good job. (b) thought President Kubitschek would improve conditions for the poor. (c) wanted them to stop bothering her.

What do you think?

1. In what ways do living conditions in the *favela* seem different from those of American slums? How are they similar?

2. Are slum conditions such as those described in this study a problem for the rest of the city? for the entire country? Why or why not?

3. Carolina talked about democracy that is weak and losing its followers. How does her country's democracy seem different from the democracy we know? How do you think the role of a president in Latin America might differ from that of the U.S. President?

4. Was Carolina doing all she could to help herself? Have American slum dwellers tried to improve their lives? If so, in what ways and with what success?

5. Who is responsible for the existence of slums? Who should have the burden of improving living conditions in the slums of any country?

6. What steps would you suggest to ease the problems of Latin America's growing slums?

Five: Problems and Promises



A Barber Shop Happening

It was summer. In the middle-sized southern city, the morning was already warm. The shops had their doors closed against the heat.

An army officer hurried along the tree-lined street, tall and sure of himself in his trim uniform. The ribbons and medals on his chest shone bright in the morning sun.

The officer was a stranger in town, and he was looking for a barber shop. Spotting one, he opened the door and went in.

Only two customers were being served. Four chairs stood empty. Idle barbers lounged around, talking and smoking. The talking stopped when the officer came in. No one moved. All the barbers watched in silence as he took off his coat and his cap with the silk braid on it. The medals made a rattling sound as he put the coat on a hanger. Sliding into an empty chair, he looked at the nearest barber.

"Just a haircut, please," the officer said shortly.

The barber gulped. It was quite clear that he wished his chair had not been chosen. But at last he found his voice.

"I'm sorry," he said. "It's almost noon. I'm just on my way to lunch."

"Lunch!" exclaimed the officer. "It's barely eleven o'clock!"

The barber looked down. He seemed to be talking to his own feet. "I have a customer," he said. "One of my regular customers. He should be here any minute."

The officer looked at him sharply. "Look," he said. "I'm a customer! I'm here now. I have an important meeting in less than an hour. I need a haircut, and I need it now. Let's get going!"

"Sorry," the barber said again. He looked more uncomfortable than ever. Then he blurted, "Don't you see? I can't give you a haircut. We don't wait on Negroes. You must be new here, or you'd know that yourself!"

"New here!" exploded the officer. "Yes, I'm new in this lousy town. But I'm not new in this country. I was born here, and I have risked my life for it. Now cut my hair!"

The barber spread his hands helplessly and turned away.

The officer got to his feet. Grabbing the barber's shoulder, he spun him around. "Look, mister," he said in an icy voice. "There's a law in this country that says you can't refuse service to anyone because of his race or his color. Now, are you going to give me a haircut or not?"

The barber pulled away from the tall man's grasp. Everyone in the shop—all his fellow barbers and the two customers—were watching him. He was embarrassed. He was flustered. He lashed out at the army officer.

"Get out of here, you dumb . . .!" he shouted, grabbing the officer's coat and tossing it at him. "I can't give you a haircut. You're not wanted in here. Don't you know that?"

Both men were shouting now. Even though the door was closed, their voices could be heard outside. A crowd began to gather on the street. Most of the people in the crowd had white skin.

"Look at that!" said one man indignantly. "People like that make trouble for our country!"

"Who do they think they are, anyway?" said a tall girl wearing a lace scarf over her high hairdo. "Some people just don't know their place!"

The angry muttering spread. The crowd grew larger. A man close to the front of the crowd turned around.

"Let's go in and teach him a lesson," he shouted.

The crowd surged forward. But just then the door was flung open. Out stamped the angry officer, his coat unbuttoned, his cap on the back of his head.

"Your mother was born by mistake!" he shouted back, shaking his fist at the barber.

A cheer went up from the crowd.

"That's telling him, man!" somebody shouted.

"You should have let him have it!" yelled someone else.

The officer pushed his way clear and went storming down the street, buttoning his jacket as he went. He heard the crowd shouting, but he did not look back.

The crowd was pushing forward, shaking their fists and yelling insults at the barber. He was frightened, but he tried to explain.

"I can't help it!" he kept saying. "It's not my idea. It's the North Americans and the Europeans. They might not come to our shop if

we served black men. You must know that," he finished pleadingly.

The people were still angry, but some were sympathetic.

"That's right. He'd lose his job," said one.

"Money runs everything," said another.

Little by little, the crowd broke up. The people went on about their business. At last only the barber remained at the doorway. He stood for a few minutes, staring unhappily down the street in the direction the officer had taken. Then, shaking his head sadly, he turned and went back into the shop.

Life was back to normal in this southern city—a city in southern Brazil.

What does this picture tell you about race relations in Brazil? What may be the reason for the veils?



Race Labels in Latin America

What is a Negro? The answer to that question depends on the country you are talking about. The word does not mean the same in Latin America as in the United States. In the United States, anyone who ever had a black ancestor is thought of as a Negro.

Such people as Ralph Bunche, Harry Belafonte, Lena Horne, Senator Edward Brooke, and Adam Clayton Powell are Negroes in the United States. They would not be classed as Negroes in Latin America.

In Brazil, and in some other countries where there are many Negroes, ancestry is not so important. As a matter of fact, ancestry in Latin America generally is a broad mixture of colors. For thousands of years, the land belonged to Indians. Then people from Spain and Portugal moved in. Many of the European men mated with Indian women. Their children, part Caucasian and part Indian, were called mestizos. That is a Spanish word meaning mixed. A great many of the people now

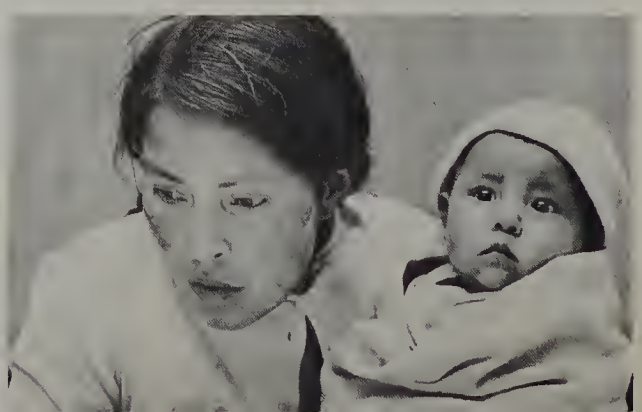
What are some of the features that seem to tell us this boy is probably Indian?



Even if we had no other clue, this boy's clothing would mark him as an Indian.



This Quechua Indian woman is learning to read and write. Notice her pretty ring.



living in Mexico, Central America, and the Andean countries are mestizos.

The Europeans soon discovered that the hot damp lowlands were good for raising certain things. They started tobacco and sugar plantations. More people were needed to work on these huge places, so the Europeans began bringing black slaves from Africa. Many of the black women were forced to mate with white men. Their children, part white and part black, were called mulattoes. A large part of the population in the islands of the Caribbean became mulatto. The same was true on the tropical coasts of Central and South America, especially Brazil.

As time passed, there were more and more marriages between members of the different groups. By now the races are well mixed. It would be impossible to trace the blood lines of most people in Latin America. But there are race labels. They are based partly on how a person looks. What is the shade of his skin? What kind of hair does he have? And so forth. But they are based even more on how his life is lived. Is he rich or poor? Is he well educated? How does he speak?

In countries with many mestizos, the way of living is almost the only test of race. Suppose someone lives in an Indian village, wears Indian clothes, speaks an Indian

A Quechua girl, in her Sunday best, has come into town for market day.



What may be the racial background of this girl, pictured at a carnival in Rio?



This dashing young Otavalan is typical of a prospering group of Indians in Ecuador.



language, and is poor. He is classed, without question, as an Indian.

But suppose he leaves his village? Suppose he begins to wear business suits and to speak Spanish? Suppose he is no longer poor? In that case, he is no longer thought of as an Indian. He is classed as a mestizo.

Brazil has many more Negroes than mestizos or Indians. But in Brazil, too, a man's race label depends partly on his way of living. There is a saying about that in Brazil. It is that "a rich Negro is a white man, and a poor white man is a Negro." The lines between social classes are much sharper than those between races.

The class lines are hard to cross. A person born to a poor family has a hard time getting a good schooling. Even if he finishes school, he may have trouble getting a good job. The chances are that he can never make his way into the so-called upper classes.

As it happens, most of the members of those classes have white or light skins. People classed as Negroes or Indians are more likely to be poor. Still, some poor people do somehow succeed in getting good educations and making good incomes. When they do, they may very well become part of the upper classes.

These busy youngsters could hardly care less about blood lines or race labels.



Labeling a person by his looks gives rise to some interesting situations in Latin America. Because the races are so mixed, there may be different races in the same family. Judged by looks alone, a boy classed as a Negro may have white brothers and sisters.

All of Latin America, and especially Brazil, has a good record of racial equality. Most Brazilians would like to keep things that way. They have passed strong laws against unequal treatment. All persons are supposed to be treated alike in schools, stores, hotels, theaters, and so forth. Jobs and housing are supposed to be open to all. Most people are in favor of those laws. They obey them. They are proud of Brazil's great Negro architects, writers, scientists, and statesmen.

What little race feeling there is has often been brought in from other places. Visitors from Europe and the United States cause much of it. Some Brazilians feel that those visitors may in time break down the friendly feelings that exist. Others hope that Brazil will be a good example for the visitors. They hope the visitors will go home and report how well Latin American race relations have paid off.

Problem or promise? Only time will tell.

Which?

1. You can tell from the story that, in Brazil,
   (a) everybody is treated alike. (b) barbers won't wait on army officers. (c) Negroes are sometimes treated unfairly.

2. The officer in the story
   (a) went into the barber shop just to start a fight. (b) felt that he should be given the same service as anyone else. (c) forced the barber to give him a haircut.

3. You can tell from the story that, in Brazil,
   (a) most people are in favor of having all races treated alike. (b) there are laws against serving Negroes in barber shops. (c) most barbers refuse to wait on people from Europe or North America.

4. The barber explained that
   (a) he was only obeying the laws of Brazil. (b) North Americans and Europeans wouldn't come to a shop that served Negroes. (c) he was the only barber who did not have Negro customers.

Why?

1. In Latin America, there are many shades of skin because most of the people are
   (a) Indians. (b) a mixture of races. (c) sunburned.

2. Race labels are different in Latin America from those in North America because they are based mostly on
   (a) a person's income, schooling, and way of speaking. (b) the color of a person's parents. (c) where a person was born.

3. Latin Americans pay less attention to race than North Americans do because
   (a) all Latin Americans are the same color. (b) it is not so important as social standing. (c) there are no Indians in Latin America.

4. Feeling against some races has started in some quarters in Latin America because
   (a) visitors from North America and Europe have brought such feelings with them. (b) there are so many poor people. (c) the Indians run everything.

What do you think?

1. Could the barber shop happening have taken place in a southern city in the United States? Why or why not?

2. What does the barber shop happening tell you about racial attitudes generally in Brazil?

3. What may be a reason that ancestry is not the main test of race in Latin America?

4. What may be a reason that most people in Brazil do not have racial prejudices?

5. Do you think that Brazil may be in danger of spoiling its good record of equality among races? On what do you base your opinion?

6. Does it make sense to have race labels? Why or why not?

Success Story in the Andes

Meetings like this—almost like this—had been going on at Vicos for nearly 400 years. They began in 1594, when Don Fernando do Colonia bought Vicos from the Viceroy of Peru. Don Fernando got the land (35,000 acres, complete with Indians) for 300 pesos. Since his time, the land, and the Indians, had had many owners. But no matter who was in charge, life was much the same. At the weekly meetings in the little Vicos square, the Indians were told what their work would be for the next seven days. Some would be sent to work in the white owner's fields or mines. Others might work in his big house, or at the stables.

Whatever the Indian worker did, his pay was about a penny a day. At least it was supposed to be. Sometimes the workers got nothing. If they made a fuss, they might be beaten, or thrown into jail. Their lives had never been their own since white men came to Vicos.

But now a new kind of white man had arrived. This weekly meeting, which Dr. Holmberg was addressing, was different from the thousands that had preceded it.

Dr. Allan Holmberg, a teacher from the United States, was a man with an idea. He believed that he could help the Indians of the Andes make their own lives better. He believed that he could give them hope.

People were always saying to Dr. Holmberg, "You just don't know the Indians. They are lazy good-for-nothings. Nothing can be done to help them." Now he had a chance to prove those people wrong. Cornell University, where he taught, had sent him to Peru to try. With some money from the Carnegie Foundation, he was able to rent Vicos.

Knowing how Latin American Indians feel about strangers, Dr. Holmberg had moved slowly. He did not try to change either their lives or their thinking right away. But, little by little, he had begun to talk to them about food.

The Indians lived mostly on potatoes. For the past two years, the potato crop had been destroyed by blight. Dr. Holmberg brought in some seed potatoes that blight could not hurt. He also brought "medi-

cine" to treat the soil and kill insects. He had come to this meeting to tell the Indians what he had in mind. The Indians could have the seed potatoes for nothing. All they would have to do was raise the potatoes just as Dr. Holmberg told them to. Then, at harvest time, they could have half the crop. Cornell would get the other half.

At first the Indian workers were excited about the idea. Then some of the foremen spoke out against it. Some said the plan would not work. Others seemed to think it would work, but they didn't want it to. (They were afraid that, if it did, they might lose their favored posts.)

After the foremen had spoken, there was silence. No one came forward to sign up for the plan. Dr. Holmberg waited patiently. He held up pictures of the kind of potatoes that could be grown at Vicos. They were much larger and finer than any the Indians had ever seen. The workers stared at the pictures. Some of them stole side glances at the foremen. Still no one moved.

At last, the poorest, most ragged Indian of all stepped forward. He and his family were close to starving. He had little to lose by angering a foreman. He walked to the center of the square, where Dr. Holmberg had set up a table. Without a word, he signed the potato agreement—with his thumb print.

Here and there, some eyes widened. No one spoke. Then another man stepped forward, and another. Before the meeting ended, nine thumb prints had been collected. Within a few days, eight more Indians had signed up.

These are Vicos Indians, following Dr. Holmberg's advice on how to raise bigger, better potatoes.



Only seventeen, of all the Indians at Vicos! Even so, neighboring landowners became alarmed. They were afraid of anything that might cut down their power over the Indians. To stop the plan, they spread wild stories about it. One was that the potato plan was a plot to make Indians fat. When they were fat, their bodies would be boiled down to make grease for American machinery!

Nevertheless, work began at once. The soil and the potatoes had to be protected against insects. The crop had to be planted in a certain way. It had to be sprayed at certain times. The soil was treated to make it richer. A new way was worked out to bring water to the fields. The Indians learned new ways to keep the soil loose around the plants.

While all this was going on, the seventeen were laughed at by their neighbors. "You are fools!" they were told. "This *blanco* will cheat you. Already he lies to you, with his talk of 'medicine for the soil.' "

But at harvest time, the laughter changed to wonder. Never had potatoes of such size been seen in Vicos. And each of the seventeen had twice as many to harvest as any of his neighbors.

More and more families joined the potato plan. Soon Vicos was raising more and better potatoes than any other hacienda. Money poured into the common fund. No one went hungry any more.

Now that they were no longer starving, the Indians began to think of things other than food. Outside their working hours, they built a school and a clinic. They hired good teachers, and arranged for visits by doctors and nurses.

Weekly meetings were still held, but they began to be more than work meetings. Little by little, all the Indians began to talk about hacienda business. After a time, they began to elect leaders. Soon Vicos was being run by those elected leaders.

Then, in 1957, Dr. Holmberg's lease was up. What would happen now? Would Vicos be rented again to the old kind of white man? Would the Indians lose their new freedom, their new hope?

They decided on a bold move. After trying several times, they got the government to force the sale of Vicos. And they bought it! The $20,000 down payment came out of their common fund. Such a thing had never happened in Peru before.

Dr. Holmberg had been right. The Indians of the Andes, like anybody else, could be helped to help themselves!

A Choice of Weapons

There is no question that hunger is a foe that Latin America must fight. What will be the weapon?

Self-help, as in the Vicos plan, is one kind of weapon. The Peace Corps, the United Nations, and some Latin American governments have begun to follow Dr. Holmberg's lead. They have set up some plans like the Vicos one. But such plans are few, and the problems many. Not much real fighting has been done against the enemy.

For one thing, to make Vicos plans work, people like Dr. Holmberg are needed. Not many have the patience to work slowly, trying to win the trust of beaten people. Not many can stand the abuse that comes their way from those who like things as they are.

The powerful land-holding families in South America are among those who want no changes. They are quick to cry "Communist!" at anyone who tries to help the Indians. Since they control most governments, little help can be expected from government offices. The government of

Once a week, groups of Vicos Indians gather to get work assignments and discuss hacienda business.



Peru and the staff of San Marcos University did help Dr. Holmberg. But that was because the government feared an Indian uprising. It was hoped that this American teacher might keep it from happening.

Dr. Holmberg took advantage of those fears in order to forward his plan to help the Indians. In somewhat the same way, he turned even the hated peonage system to his own ends. Some U.S. aid plans have failed because they were too "democratic." They tried to force democracy on people who were not prepared for it. Grass-roots education, in ways of living and thinking as well as farming, was the secret of Dr. Holmberg's success at Vicos.

And now Vicos plans are spreading. Indians from other places come to Vicos to learn how to get started. Vicos sends some of its own people to other places to teach as they were taught. Sometimes money from Vicos helps another group to rent or buy a hacienda.

Hunger, the great enemy, is growing greater. Latin America has a choice of weapons. The one it chooses is almost certain to have some bearing on life in the United States.

Which?

1. The way of life at Vicos became very different
   (a) whenever there was a new owner. (b) after a bloody revolution. (c) when Dr. Holmberg rented the hacienda.

2. Dr. Holmberg planned to
   (a) make changes slowly, to give the Indians a chance to get used to the new ways. (b) make as much money for himself as possible while he was in Peru. (c) force the Indians to change their stupid ways whether or not they wanted to.

3. The first Indians to agree to Dr. Holmberg's plan were those who
   (a) were so poor they had nothing to lose. (b) were forced by their foremen to do so. (c) had gone to school at San Marcos University.

4. When Dr. Holmberg left Vicos, the Indians
   (a) went right back to their old ways. (b) were able to buy it, using money from the crops they had raised. (c) took the hacienda by force, in a Communist-led revolt.

5. By the time Dr. Holmberg left Vicos, it was being run by
   (a) the Church. (b) its own elected leaders. (c) another Strong Man.

Why?

1. Many rich families are against plans like the Vicos one because such plans
(a) are led by Communists and will destroy the country. (b) never work. (c) cut down the power of the rich over the landless poor.

2. The government of Peru cooperated with Dr. Holmberg because
(a) the U.S. government insisted on it. (b) he had so many Peruvian students at Cornell. (c) it hoped he could prevent an Indian uprising.

3. One reason there are not enough Vicos plans is that
(a) there are not enough people as patient and hard working as Dr. Holmberg. (b) the Indians are too lazy to take part in them. (c) the Carnegie Foundation has run out of money.

4. The problem of hunger in Latin America is important to us because
(a) the way it is dealt with could affect life in the United States. (b) we are trying to find ways to handle exactly the same problem here. (c) there are going to be some test questions about it.

What do you think?

1. Which of the following statements best sums up the point of this story? (a) Hunger in Latin America has just about ended now, thanks to Dr. Holmberg and his Vicos plan. (b) Even very downtrodden people can and will learn to improve their lives if they are given patient and understanding help to do so. (c) Andean Indians have always been and must remain at the mercy of their white masters. Give reasons for your choice and for not choosing the other statements.

2. How might the ideas behind the Vicos plan be used to solve such Latin American problems as the lack of industry? the rapidly growing city slums? tight, top-level control of land, government, and the means of making a living? a birth rate that goes on rising even though there is not enough food to go around?

3. Was or was not Dr. Holmberg, as an American, justified in making use of the peonage system instead of putting in a democratic system as soon as he arrived at Vicos? Give reasons for your opinion.

Blueprints for Disaster

The charts, maps, and figures in this study are blueprints. Some blueprints show how a building is to take shape. Others are plans to be followed in building a boat or a car, or laying out a garden. The blueprints in these pages are not plans in that sense. Rather, they show a sad lack of planning.

The world is following blueprints such as these. It is building something from them. But what is being built is not a house or an office building. It is not a car or a ship or a machine. It is a monster that can destroy the world. The monster is already winning in Asia, Africa, and Latin America. If it is not stopped, even our rich country will not escape disaster.

This dying Bolivian child is seven years old. In all her short life, she has never had enough to eat.



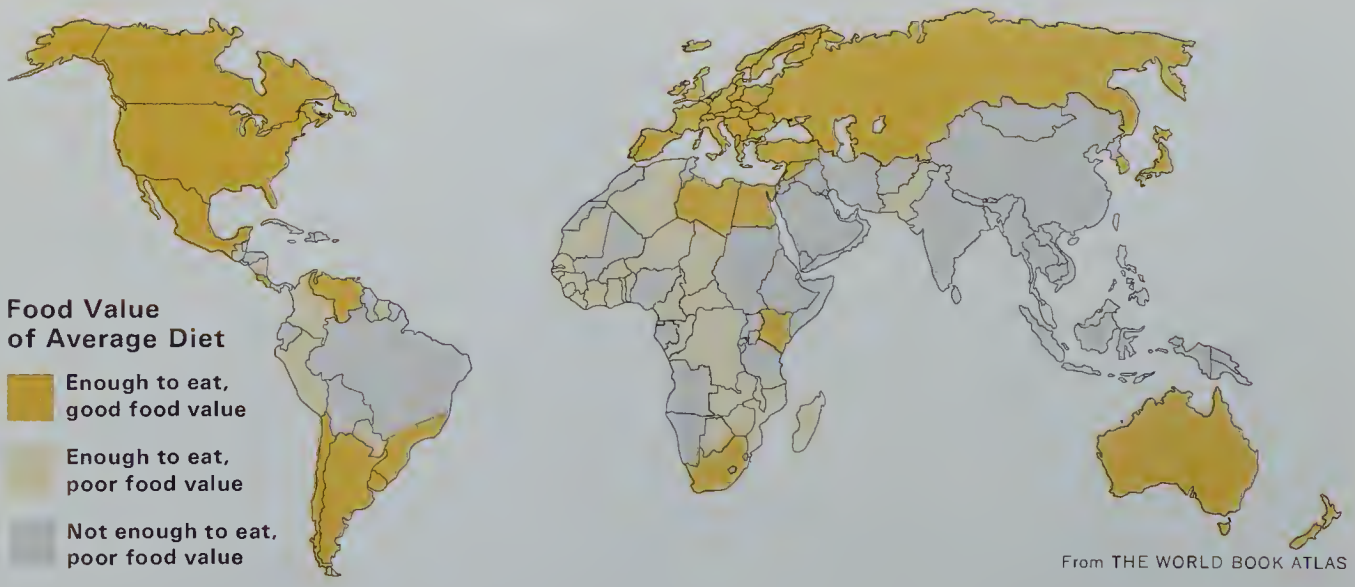
Strange as it may seem, this giant force is really a matter of arithmetic. In many parts of the world, babies are being born in greater and greater numbers. Food to feed those extra mouths is not being raised at the same rate. The difference between the amount of food and the number of people equals hunger.

Hunger is already a way of life in many places. Still, more and more babies are being born. The number of people going hungry gets bigger and bigger every day.

Hunger leads to other troubles. Disease attacks people who are starving. The diseases may spread, even to people who are still getting enough to eat. Also, people who are hungry are desperate people. They will do anything to get food. Wars and revolutions may result.

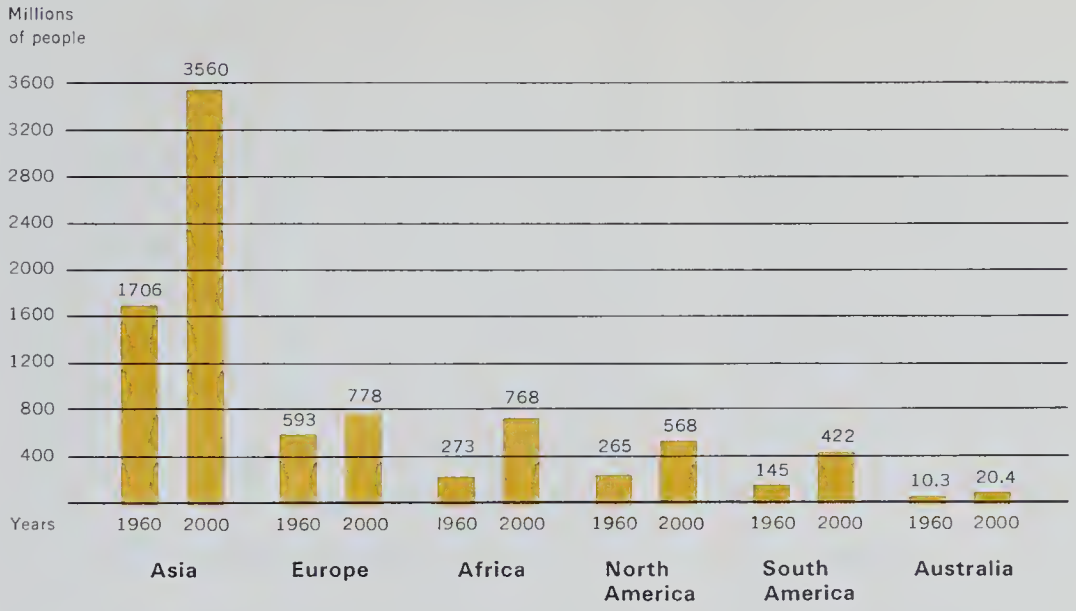
Writers of old wrote about four giant horsemen galloping across the world. They were Famine, Disease, War, and Death. Today they are galloping more swiftly than ever before. It is almost too late to slow them down. Yet many, many people do not even know of the danger.

Meal Time Around the World



Most people in the underdeveloped areas of the world are always hungry. Some don't have enough of anything to eat. Some have only the wrong kinds of food with poor food value. Try to figure out by looking at the shading on the map which countries in Latin America are the best fed. Which have the wrong kinds of food? Which have neither enough nor the right kind?

Now—and Then?

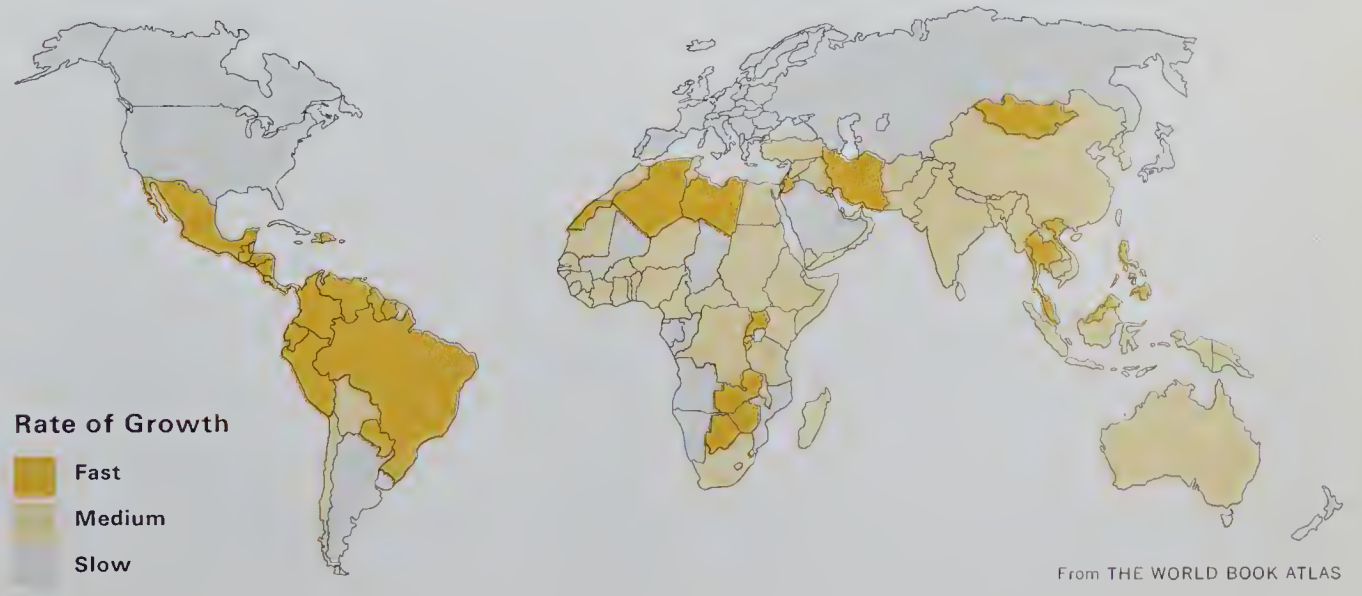


From THE WORLD BOOK ATLAS

Each year there are 70 million more people living in the world. This is about six times as many people as there are in New York City. It is about six times as many as there are living in the state of Texas. Is Latin America growing at the same rate as the rest of the world?

By the year 2000, the world's population will be about double what it is now. In the same period, the population of South America will increase to almost three times the present number. If things go on as they are now going, how may this increase affect ways of life in South America?

How Fast Does the Population Grow?



From THE WORLD BOOK ATLAS

The Faces of Hunger

Hunger has many faces. All of them are frightening. One face might be made up just of figures, like this:

> Every day there are 190,000 more people in the world than there were the day before. There is only enough food to feed about 80,000 of those added mouths. The other 110,000 will join the other starving millions in the world.
>
> More than half of all the people in the world right now do not have enough to eat. Every day, some 10,000 people die of hunger, or of sickness caused by hunger. That means that, every hour, 417 people die of hunger. Seven people die every minute. Every few seconds, someone, somewhere, starves to death.
>
> Most of these people are children. Try to figure out how many children have died since you began to read this page.

Hunger may also be viewed in the light of what it does before it kills. It may turn gentle people into savage beasts. Nothing matters to them except getting food. They will steal or kill to get it. But that is sudden hunger. The people it strikes still have strength to fight back. There is another, more common, kind of hunger. It is a long, slow kind of starving. The people beaten down by this chronic hunger never get enough food to live on. They get just enough to keep from dying. They spend their whole lives dying of starvation!

Thousands of people in Latin America and other underdeveloped areas are always hungry. Understandably, they are almost always sad. They may seem to be lazy, but it is because they are weak from hunger. Because they are weak, they are easy prey to many ills. Epidemics may sweep through groups of underfed people.

Another kind of hunger comes from having only the wrong kinds of food to eat. The right kinds are meat, fish, eggs, milk, and cheese. These are all rich in something called protein. Without that special something, no one can be really well fed. The trouble is that poor people cannot often get the foods that have it. Without it, children do not grow as healthy children do. Many of them are very small, with withered little arms and legs. Their bellies swell. Such children stare vacantly, with large, sad eyes.

Latin America has lots of land. Why, then, are so many Latin Americans starving? One answer is the pattern of land ownership. Most good land belongs to the upper classes, but they are not interested in raising crops on it. The poor classes, who would be willing to work the land, own almost none. Even if they did have land, they have no money for farm machinery. Such things as fertilizer, needed for large crops, are almost unknown to them. It would take much time and money, as well as land, to turn them into good farmers.

Latin America has a few large, well-run plantations. On them are raised good crops of bananas, coffee, cotton, and sugar. But these things are sold for cash in other parts of the world. They do not help the poor of Latin America.

Even using every inch of land for food crops would not solve the problem. As long as the birth rate goes on rising, there will always be more people than food. Very little is being done in South America to lower the birth rate. The Roman Catholic Church there has a great deal of power. The Church long ago took a stand against what it calls "artificial birth control." It has not allowed the people to be taught how to limit their families. People in the upper and middle classes have found out how. They do limit the size of their families. But the poor people have had no chance to learn. They keep bringing more hungry babies into the hungry, crowded world. Lately, however, even the Church has begun to see that something must be done. Perhaps, little by little, the birth rate may go down.

Which?

1. Having too little food to feed the number of people in a country is a problem
   (a) only to the people who are hungry. (b) that should be of concern to everyone. (c) to be solved by opening more restaurants.

2. The first map shows how much food the world's people have. It is easy to see that
   (a) most of the people in Asia always have enough food. (b) many Latin Americans never get enough to eat. (c) all the people in Africa are starving.

3. The population chart shows that
   (a) by the year 2000 there will be almost three times as many people in South America as there were in 1960. (b) there will be as many people in South America in 2000 as there are in Asia today. (c) there are 3 billion people living in Asia now.

4. The second map shows that
   (a) the population is growing at the same rate in all countries. (b) the number of people in Latin America will always remain the same. (c) Latin America's population is growing faster than India's.

5. Famine, Disease, War, and Death have been called
   (a) the Four Horsemen. (b) necessary evils. (c) the faces of hunger.

Why?

1. About 110,000 people born every day go hungry because
(a) there is not enough food in the world to feed everyone. (b) their parents feed them nothing but soft drinks and candy bars. (c) they want to prove that they have will power.

2. Some people starve because
(a) they cannot get the right kinds of food. (b) protein makes them sneeze. (c) they eat too fast to digest their food.

3. It is easy to tell when a child is starving because
(a) his arms and legs are withered and his stomach swollen. (b) he cries all the time. (c) he hiccups constantly.

4. Birth control programs are not carried on in Latin America because the
(a) Church will not allow it. (b) Indians are superstitious. (c) government wants to build up a large supply of workers.

What do you think?

1. If the problem of hunger keeps getting worse in underdeveloped areas, might the United States be affected in any way?

2. Suppose you were a starving peasant whose children were dying of hunger. Suppose one person offered you food and land. Suppose another offered you the right to vote in free elections. Which choice would you make? Give your reasons.

3. By what means could some of the hunger problems of Latin America be solved?

4. Is it at all possible that the rate of population growth in Latin America may some day be slowed down? On what do you base your opinion?

5. You have studied the "blueprints for disaster." What kinds of information might appear on some "blueprints for improvement"?

6. There have been government reports on hunger in the United States. Are the causes for hunger here at all like the causes in Latin America?

The Bearded Ones

It was December 2, 1956. Eighty-six weary, thirsty, hungry men crept into a field of sugar cane. For three days they had been wandering inland from the coast in Cuba. Now, dead tired, they sank to the ground for a little rest.

Suddenly they heard the roar of planes. Anti-ground fire poured down upon them, killing many.

The planes roared away. Moments later, foot soldiers arrived. The men in the cane field were poorly armed. They had never been trained to fight. Those who could not get away fast enough were killed.

Among the few who got away were the leader, Fidel Castro, and a doctor called "Che" Guevara. Both men were members of well-to-do families. They could have been living quietly in comfortable homes. But they shared a dream. Their dream was to free Cuba from the rule of its Strong Man, Batista. Batista, with help from the United States, had held Cuba in an iron grip for more than twenty years.

Cuba had the same problems as most other Latin American countries. Most of its people were either very rich or very, very poor. A few rich families owned all the good land. The great masses of the people never had enough to eat. Jobs were scarce. Most people could not read or write. Companies from other countries were taking wealth and resources out of Cuba. Batista protected the rich who supported him. But people who dared to disagree with him were captured, tortured, and killed.

Che and Castro had never gone hungry. They were both well educated. They could have gone along with Batista, living on the fat of the land. Instead they chose to try to overthrow him. It has been said of them that their revolution started "in the brain, not in the stomach."

But after that day in the cane field, both men saw that brains were not enough. Training was sorely needed, too. It was started as soon as possible.

By the middle of January, 1957, they felt ready to attack an army

post. The attack succeeded. Two soldiers were killed and five wounded. The guerillas took three prisoners. What was more important, they captured a good stock of ammunition. And no guerilla suffered even a scratch!

From that first victory, Castro, Che, and their men went on to win others. They learned by experience. As their forces grew, they captured more weapons and ammunition.

In Cuba, most of the people lived in the country. They were poor peasants. Batista and the upper classes mistreated these people. The guerillas were kind to them. The peasants, in turn, helped the guerillas. They began by giving the men food, information, and places to hide. In time, they joined Castro's forces as fighters themselves.

Soon Castro's roving bands had become an army. The countryside was theirs. Batista's army was well equipped with American weapons, tanks, and planes. But he held only the cities. His soldiers were afraid to go into the country, where almost everyone was against them. Besides, they were not eager to fight against their people. Still the government kept saying it was winning the war.

Then suddenly, on January 1, 1959, Batista fled the country. Fidel, Che, and their guerillas had defeated Batista's army. They had overthrown a dictator!

Che Guevara wrote a diary and book about how they did it. *Guerilla Warfare* is read by people all over the world who dream of fighting such a war. It is read with equal interest by people who want to keep such wars from happening.

One point Guevara makes is this: such a war can be won only against a dictator. If the government is a democratic one, the people will not help the guerillas. Under such a government, needed changes can be made peacefully. Guerilla war is a war of the people against unjust government. Without the help of the people at large, it must fail.

Guevara is speaking mostly of peasants. However, there were many middle class people in the cities who also helped Che and Castro. They, too, had suffered at Batista's hands. They, too, wanted to see him overthrown. They may have been as important as the peasants to Castro's victory.

Having done so well in Cuba, Fidel and Che dreamed of helping people in other Latin American countries. Che went to Bolivia to build

up a guerilla army. But the peasants there were hard to win over. Besides, the United States did not want another Cuba. They sent specialists to Bolivia to train soldiers to fight guerillas. A group of these trained soldiers caught and killed Che Guevara.

Castro stayed on in Cuba. His revolutionary government made many changes and had many problems. Castro hoped for help from the United States. When it became clear that the U.S. was not interested, he turned to Russia. (Russia was not his first choice, partly because the Cuban Communists had sided with Batista during the revolution.) This caused further trouble with the United States. In 1961, we backed a plan to overthrow Castro. When that failed, we tried to get other countries to stop trading with Cuba.

Castro fought to rid his country of a dictator. Then he himself became one. He did not give the people free speech, a free press, or the right to vote. Thousands of people arrested right after the revolution were kept in jail for years.

On the other hand, the revolution did bring changes. Some of those changes brought about by the revolution are shown in the pictures that follow.



1. Who is the bearded man? Who may be the people who are talking to him? What sort of things might they be saying to him? How do you think they feel toward him? How does he seem to feel about them?

2. *Living quarters like this were common in pre-Castro Cuba. Housing was one of the first things to which Castro turned his attention. The problem is not yet solved. However, the Havana suburb of which this was a part is now an up-to-date village.*



3. *Many Cuban slums have been replaced by apartment houses like this. Some of the apartments are free. The highest rent is one-tenth the tenants' income. What does the picture suggest about race relations in present-day Cuba?*



4. *Ernesto "Che" Guevara masterminded the guerilla warfare that brought sweeping changes to Cuba. He is shown here during his service as Minister of Industry in Castro's government. What Cuban product is shown in the picture?*

5. *Whose picture is on the wall of this free clinic? What may be the reason it is there?*







6. One of the most important changes Castro brought to Cuba was a new school system. Today there are more than a million children in grade school. About another quarter of a million go to high school. There was a time when most Cubans could not read or write. Now almost all of them can and do.

Which?

1. Castro and Che Guevara began the Cuban revolution by
(a) building up a large, well-trained, and well-equipped army. (b) gathering together fewer than a hundred men who shared their ideas. (c) jailing Batista.

2. In their fight against Batista, Castro and Guevara were helped most by
(a) the United States government, which does not approve of dictators. (b) the common people of Cuba, who were tired of being mistreated. (c) members of the Communist Party in Cuba.

3. One of the main points made in Guevara's *Guerilla Warfare* is that such a war
(a) can be won only against a dictator. (b) should be carried on only in large cities. (c) cannot be fought without airplanes.

4. After the Cuban revolution,
(a) there were no more dictators in Latin America. (b) Castro himself became a dictator. (c) Guevara settled down to practice medicine.

Why?

1. Castro and Guevara began their revolution because they
   (a) were tired of never having enough to eat. (b) wanted to free Cuba from Batista's iron rule. (c) knew they could make a lot of money from it.

2. The common people did a great deal to help Castro because
   (a) his guerillas were so frightening. (b) he and his men treated the peasants so kindly. (c) Batista told them to.

3. A guerilla war cannot be won against a truly democratic government because
   (a) people do not want to risk their lives for changes that can be made peacefully. (b) there are no peasants under such a government. (c) such a government bars people from having weapons.

4. Che went to Bolivia because
   (a) he didn't want to live under Castro's dictatorship. (b) he and Castro hoped to extend their revolution to other Latin American countries. (c) the U.S. government asked him to.

5. Officers of the U.S. government read Guevara's *Guerilla Warfare* because
   (a) they are planning to start such a war. (b) it gives them ideas about how to stop or prevent such a war. (c) it is such an exciting story.

What do you think?

1. What were some of the reasons the United States cooperated with Batista? Looking back, does this seem to have been a good idea?

2. For what reason is guerilla warfare likely to be successful only against a dictator?

3. Have there been any guerilla fighters in U.S. history?

4. If you had to choose between political freedom and comfortable living, which would you take? If you had been a peasant in pre-Castro Cuba, would you have had a choice between the two? For what reasons might you have sided with Castro? For what reasons might you have been against him?

5. If some other Latin American country should have a Castro-type revolution, what action, if any, should the United States take?

Mirror View

Armed men wearing the uniforms of a nearby power came sweeping over the country. The country's own armed forces were told to leave their capital city. White flags flew from all the main buildings. That was to show that the army had given up without a fight.

It would have done little good to fight. The country was not prepared for war. No war had been declared. Some members of Congress had brought charges against the President. Under the laws of the land, they had a right to do that. Their act was not intended to do harm to any other country. But suddenly, here were all those foreign fighting men! Thousands of them kept landing from warships anchored off the coast. There were more of them than there were people to defend the capital.

So the foreign forces took over. The government offices, the money, everything was in their hands. They allowed no freedom of speech or of the press. They did let the people choose a new president, but he was expected to do as he was told. So were all the people. If they did not, or if the invaders thought they did not, anything could happen to them.

Some of the invading officers tried to explain military rule. "It means," said one, "that you must not put your head or your finger in our way. If you do, the head or finger will be cut off."

Another explained that it would be wise for everyone to be peaceful. Firing a shot would be very dangerous. "We might not be able to tell just where the shot came from," he said. "In that case, we would have to fire at every living being we could find. We would have to fire even at women, children, and old people."

What they said was true. One night a cab driver saw a group of men in uniform. They were beating up a helpless man. The driver got out of his cab to find out why. A gun was pointed at him. He was told to get back into his cab and drive it through a certain gate. As it happened, that gate was a monument. To drive a cab through it would have been almost like spitting on his country's flag. Instead of obeying the order, the cab driver tried to run away. He was shot in the back.

Other stories were told about the men in uniform. A little boy driving sheep through a country town was tossing pebbles at the animals. Some of the invaders decided the boy was throwing stones at them. They beat him up.

Another group shouted orders at a 61-year-old man who was just closing his shop for the night. The man was deaf. Besides, he spoke no language but his own. He could not understand what the men were ordering him to do. They shot him. Another man came out to see what was happening. They killed him. Then they shot up the whole neighborhood. A little boy, eating supper in his own home, was killed. Many people were wounded.

Another time, an 80-year-old man was stopped on his way to a drug store. He was going to buy some medicine for a skin disease he had. The men in uniform were sure he wanted the medicine for a wounded friend. They tied the old man to one of their horses. The horse was sent off at a gallop, dragging the man face-down behind it. The man's skin and flesh were ground off, but he was still alive when the horse stopped. He was shot point blank. Then he was hanged from a tree.

This kind of thing went on from 1916 till 1924. The invaded country was the Dominican Republic. The invaders were United States Marines.

This picture was taken in the Dominican Republic. What does it suggest about the people there?



Listen, Yankee!

Judging by the ads, no one ever believes that he could have bad breath. In much the same way, it is hard for American citizens to imagine themselves hated.

Why should Latin Americans, for example, be "anti-Yankee"? Don't they know about our Good Neighbor policy? Or the great work of our Peace Corps? And how about the Alliance for Progress, set up just to help Latin America? Besides, millions of American dollars have been invested in Latin America. Don't these people appreciate anything?

They do, of course. And a surprising number of Latin Americans are not anti-Yankee at all. Those who are against us, on the other hand, have some reason to be. They know things about us that most of us don't know. We read in much of the press and most textbooks about how great and kind we are. Not often do we take a good look at ourselves in the mirror of history. But it is just that mirror view that other countries have of us. Perhaps we need to see ourselves as others see us. Perhaps that will help them and us to understand one another better.

Here are some of the things that Latin Americans remember best about us.

1846–1848

The United States, eager for more land, maneuvered Mexico into war. Mexico lost almost half her land to the United States.

1898

An American newspaper owner decided that a war would help sell papers. Egged on by him, the United States went to war with Spain "to free Cuba."

1900

Cuba drew up a constitution, using ours as a model. The U.S. forced Cuba to add "the Platt amendment." This gave the U.S. power to veto any agreements Cuba might make with other countries. It also gave us the right to put troops in Cuba whenever we thought they were needed.

1903

We helped Panama free itself from the rule of Colombia. It turned out that we had done so in order to be able to build and control the Panama Canal.

1911–1969

Nicaragua was being ruled by a Strong Man. Most Nicaraguans wanted to get rid of him, but he was friendly to the U.S. We sent Marines to help him. But one guerilla leader, Sandino, held out against the U.S. In time, elections were held. Strong-Man government was voted down. A short while later (1934), American-trained soldiers murdered Sandino. Their

American-trained leader, Somoza, overthrew the elected president. Somoza became dictator, staying in power for 22 years. When he was killed, his sons took over.

1915–1934

U.S. Marines invaded Haiti "for Haiti's own good." They stayed there till 1934, "keeping order." During that time, at least 2,500 Haitians (black people whom the Marines called "gooks") were killed. U.S. Senate hearings later brought out the fact that black prisoners were frequently killed or tortured.

1915–1965

U.S. Marines also moved into the Dominican Republic in 1915, to "keep order." The U.S. kept control over Dominican purse strings until 1940. By that time, Trujillo, a dictator trained by U.S. Marines, was firmly in power. He stayed in power until his death more than twenty years later. Shortly after Trujillo was killed, a poet named Juan Bosch was democratically elected. Bosch planned many reforms, but before he could carry them out he was overthrown. The U.S. did nothing to help him. When it appeared, in 1965, that he might make a comeback, U.S. Marines were again sent into the country.

1934–1961

In 1934, Batista, a dictator friendly to the U.S., came into power in Cuba. He proved to be one of the worst dictators in Cuba's history. Even so, the U.S. helped him stay in power. During his rule, U.S. business controlled about half of Cuba's sugar plantations. Mills, mines, and most big industries were American-owned. When Castro overthrew Batista in 1959, the dictator lived in the U.S. for a while, later moving to Portugal with the millions of dollars he had taken out of Cuba. Two years later, the U.S. backed a plan to overthrow the government of Cuba's Fidel Castro. The plan failed.

1952

Guatemala had a democratically elected government. The U.S. did not like some of the things the government had planned for Guatemala. The U.S. Central Intelligence Agency came to the rescue. "The government of Guatemala is Communist!" was the excuse. There were some Communists in the government, but they did not run it. Still, the CIA helped overthrow the president. A military dictatorship, backed by the U.S., took over.

1967

CIA men were in Bolivia when the American-trained team of anti-guerilla fighters tracked down Che Guevara. He was held for a while and then killed.

These, then, are some of the things Latin Americans think of when they think of the U.S. They know that United States business has put money into Latin America. But they know, too, what "Yankee

business" has taken out. Latin America is being drained of oil, copper, tin, nickel, and other things. But Latin Americans are not getting rich from the sale of these treasures. People from other countries, mostly from the United States, make most of the money. Latin Americans fear that Latin America may some day be left with nothing.

The United States cannot be blamed for all of Latin America's troubles. We did not give the good land to a few rich families, leaving the poor to starve. It was not our idea to keep Latin American countries from building industries. Even "Strong-Man rule" was not begun by us. Still, many Latin Americans believe that we do keep their problems alive. We help the dictators who favor the upper classes. Our "foreign aid" arms and trains the dictators' forces.

More and more, the common people of Latin America are losing faith in the United States. More and more, they are beginning to think of seeking help elsewhere. Most Latin Americans would like to see the needed changes brought about peacefully. But, peacefully or otherwise, some changes must be made. How they will be made may depend, in large measure, on the United States.

Are you listening, Yankee?

Which?

1. When the foreign forces took over, they
   (a) brought back free speech. (b) let the people form a free and independent government. (c) set up military rule.

2. Military rule means that
   (a) men in uniform have the power of life and death over the people. (b) boys have to join the army at age 18. (c) only generals can hold office.

3. The cab driver was killed because he
   (a) tried to run down some men in uniform. (b) tried to run away instead of obeying an order to break a law of his country. (c) drove through a locked gate.

4. The invaders in this case were
   (a) Communists who were trying to take over the United States. (b) Russian soldiers. (c) U.S. Marines.

Why?

1. Most Americans don't know the bits of history printed in "Listen, Yankee," because
(a) most Americans never read the papers. (b) most newspapers, magazines, and textbooks give us quite a different picture. (c) the Latin Americans just made these things up quite recently.

2. It may be a good idea for us to see ourselves as others see us because
(a) it may help them and us to understand one another better. (b) then we can tell who our real enemies are. (c) then we will try to dress more neatly in the future.

3. Sandino became a hero to many Latin Americans because he
(a) taught Che Guevara all about guerilla warfare. (b) was the only leader to hold out against the U.S. Marines. (c) won Nicaragua for the Somoza family.

4. Latin Americans are not impressed by the amount of "Yankee money" poured into Latin America because
(a) they have enough money of their own. (b) they know that "Yankee business" takes out more than it puts in. (c) most of it is spent on gambling.

What do you think?

1. What are some of the words commonly used by most Americans to describe U.S. government policies? Can you find evidence in this study that those words really fit, or would you put other words in their place?

2. What may be some reasons that information like that given in this study does not often appear in U.S. schoolbooks? Do you think our government should allow such unpleasant facts to be told? Why or why not?

3. Suppose you were a Latin American who knew about or had seen some of the happenings described in this study. Suppose a U.S. citizen asked you how you felt about the United States and about its aid to Latin America. What would you say to him?

4. Why might the U.S. government be interested in Latin American governments? Are governments which are anti-Communist necessarily pro-democratic? Is it in the best interests of the United States to keep dictators in power in Latin America? Or might it be in the best interests of the United States to support Latin American governments that would help the common people of Latin America to lead happier, more comfortable, and more independent lives?

Glossary

Key to Pronunciation

a as in hat	ė as in term	u as in cup	ə represents:
ā as in age	i as in pin	ů as in full	a in about
ã as in care	ī as in ice	ü as in rule	e in taken
ä as in far	o as in hot	ū as in use	i in April
e as in let	ō as in go	th as in thin	o in lemon
ē as in see	ô as in order	ŦH as in then	u in circus

amendment (ə·mend′mənt). Change, as in a law.

amuck (ə·muk′). Wild.

ancient (ān′shənt). Very old.

Aztecs (az′teks). Indians who ruled Mexico.

bandit (ban′dit). A robber or highwayman.

barrier (bar′ē·ər). Something in the way.

bellow (bel′ō). Roar.

bleak (blēk). Bare, wind-swept.

blight (blīt). A plant disease.

blueprints (blü′printz). Detailed plans.

blundered (blun′dərd). Made a mistake.

blurt (blėrt). To say something suddenly or without thinking.

brutal (brüt′l). Cruel; savage.

casket (kas′kit). A coffin.

cavalry (kav′l·rē). Mounted soldiers.

cease (sēs). Come to an end; stop.

century (sen′chə·rē). A hundred years.

chisel (chiz′l). A cutting tool.

civilization (siv′l·ə·zā′shən). A way of living.

continent (kont′n·ənt). A great land mass.

contracts (kon′trakts). Agreements.

convert (kən·vėrt′). To change.

cultural (kul′chər·əl). Having to do with a people's way of living.

dehydrate (dē·hī′drāt). To dry.

determination (di·tėr′mə·nā′shən). Firmness of purpose.

dictator (dik′tā·tər). An absolute ruler.

disaster (də·zas′tər). A great misfortune.

doggedly (dôg′id·lē). Stubbornly.

drought (drout). A long dry spell.

dynamite (dī′nə·mīt). An explosive.

echo (ek′ō). A sound repeated.

embarrass (em·bar′əs). To make a person self-conscious.

epidemic (ep′ə·dem′ik). Spread of disease.

equality (i·kwol′ə·tē). Being equal.

estate (es·tāt′). A land holding.

exhausted (eg·zôs′tid). Very tired.

famine (fam′ən). A time of starving.

fragrance (frā′grəns). A pleasing smell.

frustration (frus·trā′shən). A sense of disappointment; being kept from doing something.

gaze (gāz). To look long and steadily.

glacier (glā′shər). A huge mass of ice.

grotesquely (grō·tesk′lē). Strangely.

guerilla (gə·ril′ə). A fighter in a war carried on by independent groups.

hacienda (hä·sē·en′də). A large ranch or country house.

hemisphere (hem′ə·sfir). Half of the earth.

hurricane (hėr′ə·kān). A wind storm.

idol (ī′dl). An image worshipped as a god.

imaginary (i·maj′ə·ner′ē). Not real.

immoral (i·môr′əl). Wrong or wicked.

Incas (ing′kəz). Indians who ruled Peru.

indignant (in·dig′nənt). Angry at injustice.

irrigate (ir′ə·gāt). To bring water to land.

jungle (jung′gl). A wild land, often thickly overgrown.

lobster (lob′stər). A shellfish.

malaria (mə·lãr′ē·ə). A sickness.

maneuvered (mə·nü′vərd). Cleverly planned.

Mass (mas). A church service.

Mayas (mä′yəz). Central American Indians.

mock (mok). To make fun of.

mortar (môr′tər). A mixture for holding bricks or stones together.

mosquito (məs·kē′tō). A small insect.

mourn (môrn). To feel sorrow.

mummify (mum′ə·fī). To dry up (a dead body) and preserve.

musket (mus′kit). An old type of gun.

noble (nō′bl). One of the ruling class.

official (ə·fish′əl). A public officer.

pattern (pat′ərn). A design or guide.

peasants (pez′ntz). Farmers.

personality (pėr′sn·al′ə·tē). The personal quality that makes one person be different or act differently from another.

plantation (plan·tā′shən). A large farm.

plateau (pla·tō′). A high, flat land.

plead (plēd). To make an appeal.

pottery (pot′ər·ē). Clay pots, dishes.

precious (presh′əs). Very valuable.

primitive (prim′ə·tiv). Very simple.

progress (prog′res). Improvement.

religion (ri·lij′ən). A belief in God or gods.

remnant (rem′nənt). A small remaining part.

remote (ri·mōt′). Far away.

revolution (rev′ə·lü′shən). An attempt to overthrow a government.

ruthless (rüth′lis). Having no pity.

scholar (skol′ər). A well-schooled person.

sculpture (skulp′chər). Figure carving.

series (sir′ēz). A number of similar things.

sermon (sėr′mən). A religious talk.

shatter (shat′ər). To break into pieces.

skeleton (skel′ə·tən). The bones of a body.

society (sə·sī′ə·tē). The people of a time or place.

solid (sol′id). Firm, dependable.

straddle (strad′l). To be on both sides of.

style (stīl). A manner; method; way; fashion.

summit (sum′it). The highest point.

sunken (sungk′ən). Fallen in.

support (sə·pôrt′). To hold up; to give strength to.

surgery (sėr′jər·ē). Medical operations.

surrender (sə·ren′dər). To give up.

suspension bridge (səs·pen′shən brij). A bridge hung from cables.

symbol (sim′bl). Something that stands for something else.

tattered (tat′ərd). Torn; ragged.

terrorize (ter′ər·īz). To fill with fear.

tragic (traj′ik). Very sad, dreadful.

triumphant (trī·um′fənt). Celebrating a victory.

victorious (vik·tô′rē·əs). Having won a victory.

violence (vī′ə·ləns). Rough action.

vomit (vom′it). To throw up what has been eaten.

wages (wāj′əz). Money paid for work.

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